

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3441.
NEW SERIES, No. 545.]

LONDON, SATURDAY, JUNE 6, 1908.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK...	...	...	353
LEADER:-			
The Faith of Whitsuntide ...	...	...	360
Our German Visitors ...	...	...	360
ARTICLES:-			
The Basis of the Religion of the Spirit ...	...	...	354
The Knowledge of the Holy Spirit ...	...	...	355
A Visit to Germany ...	...	...	361
Liturgy and Open Service.—II. ...	...	...	362
MEETINGS:-			
The Unitarian Van Mission ...	...	...	364
Lytle Memorial Schools ...	...	...	365
CORRESPONDENCE:-			
The Rev. R. J. Campbell and others on "Sin" ...	...	...	363
LITERATURE:-			
Thoughts for Whitsuntide ...	...	...	356
Wordsworth Letters... ..	...	...	357
OBITUARY:-			
Russell Scott ... ..	...	...	358
Mrs. William Southern ... ..	...	...	359
POETRY:-			
The Angel Mind ... ..	...	...	359
THE CHILDREN'S COLUMN ... ..	...	...	359
NEWS FROM THE CHURCHES ... ..	...	...	365
OUR CALENDAR ... ..	...	...	366
ADVERTISEMENTS... ..	...	...	366

NOTES OF THE WEEK.

THERE is every promise this Whitsuntide of most successful anniversary meetings. The programme speaks for itself, and we hear that an unusually large number of visitors are coming up. Dr. Krüger, the Essex Hall lecturer, was to arrive from Giessen early on Friday morning, and we hope to see something also of Professors Baumgarten and Rade, who are among the German visitors who this week have gone on to Scotland, but are to be back in London by Sunday morning.

THE Whit-week meetings this year, as will be seen from the advertisement in another column, begin with a gathering of the Guilds. The future welfare of our churches largely lies with those who are now being encouraged in their various Guilds to foster religious ideals and to engage in all good purposes. The address by Miss Catherine Gittins on "The Call to Service," is sure to prove stimulating and wise, whilst amongst the announced speakers are both laymen and ministers who for the past seven years have put their heart into this Guild movement. The President of the National Conference will be present, and recount some of his experiences during recent visitations of the churches.

It is much to be desired that as many of our friends as can will attend the meetings on Friday, as well as those on

the earlier days of next week. No doubt many will have to return to their distant homes, but where it is possible to stay we hope the effort will be made. The Social Service Union and the National Unitarian Temperance Association join forces for a meeting in the afternoon, when Mr. Percy Alden, M.P., will give an address. For the evening, when temperance will be to the fore, a list of attractive speakers has been provided, and the present crisis in the struggle for licensing reform renders the occasion one of the utmost importance.

A NEW book which will be eagerly welcomed this Whitsuntide by many friends, and should make many new friends far and wide, is a re-issue of twenty of Robert Collyer's sermons, with a delightful portrait of the poet-preacher, and a memoir by the Rev. Charles Hargrove. "Where the Light Dwelleth" is the characteristic title chosen for the volume, taken from the opening sermon, "Looking Toward Sunset" is the last.

THE Rev. Stopford A. Brooke preached last Sunday evening in Rosslyn-hill Chapel, Hampstead, to a large congregation. Mr. Brooke is also to preach at Rosslyn-hill, to-morrow, and the remaining Sunday evenings of June.

ON Tuesday afternoon, April 28, a reception was given to Mrs. Humphry Ward in Channing Hall, Boston, Mass., by the committee of the International Council of Unitarian and other Liberal Religious Thinkers and Workers. The guests were the Unitarian and Universalist ministers of Greater Boston and their wives. The committee regretted that the reception could not take a wider scope, but Mrs. Ward felt unequal to a larger gathering after the strain of her many social and other engagements in Boston. Replying to Dr. S. A. Eliot's address of welcome, Mrs. Ward referred to the interest with which she read the *Christian Register*, and went on to say:—"I have never been able to call myself definitely a Unitarian, because I have a passionate affection for the Church of England in which I was reared, although with a heritage of heterodoxy. I am always hoping the day will come when all shades of Christian belief will be recognised in that church." In the last twenty years, she added, things have certainly moved in England. The English church has sensibly enlarged its liberties, but there must be a still further stirring of the waters. The modernist movement in the Roman Catholic

Church has aroused widespread interest and it cannot be suppressed. It will, she believes, make for enlightenment in the end.

A CORRESPONDENT, dealing with the subject of heresy-hunting, thus appositely sums up the matter in the *British Congregationalist*. "There are two common errors in the opinion of our time. First, it is assumed that the Christian ought never to vary in his intellectual apprehension of the being of God and the personality of Christ. No such invariability is possible to the human mind. Second, it is assumed that Christian discipleship consists in doctrinal conformity rather than in holy living. This assumption is responsible for that type of orthodoxy which admits of 'a man callously sending others to the blackness of darkness on account of theological heresy, and yet cherishing malice and uncharitableness in the secret thoughts of his heart.'"

"A STATEMENT on church membership," drawn up for the representative committee, and by it adopted almost unanimously, indicates the lines upon which the Wesleyan Conference is likely to proceed in endeavouring to adapt the conditions of membership in the Wesleyan churches to modern needs and modern sentiment. After two paragraphs defining the Church of Christ in the widest sense, and then the place of the particular churches, there is a pronouncement on the function of the Christian ministry. It is distinctly stated that the ministers "hold no priesthood differing in kind from that which is common to the Lord's people, and they have no exclusive title to the preaching of the Gospel or the care of souls." "These ministries are shared with them by others," the statement goes on to say. But it will be noticed that the same statement is not made with regard to the administration of baptism and the Lord's supper.

It is required of members on trial "that they shall be placed under the oversight of a class-leader," and similarly every full member "shall continue under the pastoral oversight of a class-leader in whose class-book his name is enrolled. Attendance at the class meeting is earnestly enjoined; in order that it may be attractive and convenient much liberty is to be allowed as regards the time of meeting and the form in which it is conducted. But as it is evidently not expected that all will be willing under any circumstances to

attend the class meeting, there is to be a development of the "Society Meeting." "The society consists of all the members at each local centre, and constitutes the church in that place." The whole society wherever possible is to meet at least once a quarter. New members will then receive the right-hand of fellowship. Any member who, without sufficient reason, persistently absents himself *both from the class meeting and the society meeting* shall be considered as having thereby excluded himself from church membership. In the "Pastoral Committee's report," the period of unnecessary absence from the class meeting, and society meeting, which should cause the lapse of membership, is definitely fixed at twelve months. These suggestions have yet to receive the sanction of Conference; which is also asked to appoint a committee to consider the whole question of leadership.

THE *Co-operative News* gives information of a Swiss parish, Ferden in Canton Wallis, in which the parish council has resolved to establish and maintain co-operative stores. The capital required is to be provided out of parish funds at 5 per cent. interest. All parishioners may be members and all members share in the surplus profits, but must supply all their needs through the stores. The general committee consists of seven members of the parish council. The *Co-operative News* refers to this as the first parish institution of the kind, and says it will be interesting to see whether the Cantonal government will sanction this extension of parish activity.

"Too old at forty," is a cry which is being shown to be founded on a mistaken idea. Sir John Brunner has stated recently that "no employer is justified, in his own interest, in refusing to take elderly men into his service or dismissing them from his service in the belief that they are more liable to accident than their younger brethren." Accidents at the works of Brunner, Mond & Co. are recorded in the books of the firm. During the years 1893 to 1907—fifteen years—it is found that the percentage of accidents is considerably higher to the younger men than to the older. From 18 to 25 years the percentage is 8.5 per annum, from 26 to 31 years 6.8, while from 51 to 56 years of age and above the number of accidents drops to 2.4 per hundred men.

SIR GEORGE LIVESEY, of the South Metropolitan Gas Company, has also made investigations. His inquiry among 5,715 employees of the company yields the remarkable result that the highest liability to accident is between 21 to 30 years of age when the percentage is 5.15. Between 31 and 40 years it recedes to 4.7: 41 to 50 years, 4.8 51 to 60 years 3.75 and over 60 years is only 1.8. There is clearly no reason shown by these figures why employers should hesitate to engage older men through fear of the requirements of the Employers Liability Act, and the publication of these figures may do something to check the employment of young and inexperienced men in place of their

elders in work which requires mature skill and judgment.

In the *Life and Letters of George Jacob Holyoake*, just published, reference is made to his friendship with the Rev. Brooke Herford. A story is told, as authority for which the Rev. Philip Wicksteed is cited, of the first meal taken by Mr. Holyoake at Brooke Herford's house. Mrs. Herford remonstrated on hearing that he was coming: "But, Brooke, we have nothing to give him!" "Oh, yes; we haven't finished that pot of marmalade." "But I'm keeping that for W——." "Oh! but Holyoake hasn't the consolations of Christianity—give him the marmalade."

THE Lancaster Town Council are preparing for an exhibition of historical and antiquarian objects, &c., to be held in July, and are anxious to secure as many portraits as possible of old Lancastrians who were active in the public life of the town. A special feature is to be made of portraits of the clergy and other ministers of religion of former days. Anyone who knows of extant portraits of early ministers of the St. Nicholas-street congregation is requested to communicate with the Rev. J. Channing Pollard (Meadowside, Lancaster) on the subject.

SIR THOMAS P. WHITTAKER'S Handbook, "The Licensing Bill: Some Facts and Arguments in Support" has attained a very wide circulation. A third edition, making the 110,000th, has just been issued by the Temperance Legislation League, Parliament Mansions, Victoria Street, S.W. It is published at sixpence, but will be supplied in quantities for gratuitous circulation at greatly reduced rates.

THE Official Handbook of the Pan-Anglican Congress, to be held in London, June 15 to 24, has been issued by the S.P.C.K. (Northumberland-avenue. Sixpence net). There are said to be over 5,000 enrolled members, and a very full programme has been arranged.

It is said that missionaries in China, after having with many years of labour and study translated the Bible into Chinese, are making a new departure by deciding to translate their translation into Roman characters, in order that learning to read may be made easier for the great mass of uneducated Chinese.

AMONG the honorary degrees to be conferred by the Liverpool University at the Graduation Ceremony on July 11 are a D.Litt. for Professor Raleigh, and LL.D. for Mr. Augustine Birrell and Sir John Brunner.

WELLINGTON, NEW ZEALAND.—In last week's acknowledgments of donations towards the building of a new church at Wellington, the name of Mrs. Robert Blake was given by mistake as donor of £10; it should have been Mrs. Blake, of Bridge.

THE BASIS OF THE RELIGION OF THE SPIRIT.

ONE of the great postulates of all modern thought is the unity of the Cosmos, the oneness of all existence. The universe presents to our gaze an infinite variety of objects. It is the scene in which a vast multitude of different forces are continually acting and interacting. But we have learnt that in spite of all variety there is a unity underlying all these things that lies deeper than all its forms. This does not mean simply that all things are bound together by universal unbreakable law, important as that truth is. It means much more, namely that each part of this universe implies the whole, and that the absolute reality—call it by what name one may—is represented and obtains some expression in each individual thing.

All our knowledge of these individual things around us, all our explanation of them consists in this—that we gain some grasp of the thing not in its isolation, but as belonging to some class, that is, as sharing in its nature, the nature of some larger whole. Peter Bell, for instance, in Wordsworth's poem, we recognise could have little knowledge of the primrose, if it were really true of him as written:—

"A primrose by the river's brim
A yellow primrose was to him
And it was nothing more."

The botanist comes along, picks out the various characteristics of the flower, shows how it shares in the common nature of a class, or larger order, and thus a step is taken, towards a knowledge of the flower, towards what we speak of as *explanation*. Further steps are taken, as the whole of which it is seen to be a part grows wider. So, to elucidate all the characteristics of vegetable life, and to show how they all were represented in the primrose, would be to give it a fuller explanation. To take the greater whole of *Life*, and to give the plant its true setting in this yet larger circle, is to show its meaning, to get knowledge of it, to explain it yet further. And so as the circle in which you give it its place expands, the wider the system that you find illustrated and represented in that individual thing, the nearer you come to a full knowledge of it, the more complete becomes the explanation you give of its nature. And our belief in the unity of the universe means this—that there is no end to the process until the last and widest circle is reached, and you realise that it needs the great whole, the universe itself, to fully explain the nature of this individual thing, because the secret of its nature and the secret of all nature are one, in its being the absolute reality has taken form. Tennyson has given expression to this truth in his much-quoted verse:—

"Flower in the crannied wall
I pluck you out of the crannies,
I hold you here, root and all in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

That is what we mean in speaking of the unity of this world in which we live. It means that the whole is expressed in each part, that the infinite and eternal principle of all things, that the Sovereign Reality, that God is there revealing something of His nature in each finite form

around us ; and that if we could understand it, all in all, we should know what God is.

“ Sea, earth, air, sound, silence,
Plant, quadruped, bird
Are by one music enchanted.
By one deity stirred.

It is our sense of this fact, greatly as our intellect is baffled in following it out, that is awakened in our consciousness of what Emerson there calls the “music” in creation. Our sense of this is involved in our perception of the beauty that finds expression in the world that lies about us thrilling us into appreciation and response. The philosopher says that in beauty something that is infinite and absolute appeals to us through some finite form. We utter the same truth, using the terms of religion if we say that in beauty God reveals Himself to us and inspires and quickens our souls.

And now if we speak of the divine in the human, of God working and revealing Himself in the soul of man, we are simply giving another statement to this same general truth. We are parts of the infinite whole, and in our nature the Supreme Reality gives Himself some degree of manifestation. The secret of our being and the secret of God’s being are one. All true understanding of ourselves leads us to a true understanding of God. How far we have got a true understanding of ourselves is the great question. There are probably few people who have not reached some understanding of this—that there is that in our nature that is not peculiar to us as individuals, that is not dependent on our personal whim or wish, but which though it is of us, belongs at the same time to what is greater than ourselves. We are conscious of an authority exercised over our personal will, of good that commands us to its fulfilling, of ideals that claim us with an insistence that no excuses can break, of love that unseals the springs of holiest action and contains in itself a promise of infinite expansion. We are conscious of a purpose in our being that is ever urging to fuller realisation that our life reveals in itself life that transcends all limitations, and is in its nature eternal, all commanding, all satisfying. The truth by which all religion stands or falls is this, that our individual life is bound up with the sovereign life of the world, that its mystery and explanation are one with the mystery and explanation of that.

On its practical side religion means the reaching out to this higher life revealed in our own. It is not crying, Lord, Lord ! but the acceptance of the leading that thus is given us as divine. To account the greater good that flashes out its invitation to your powers, the higher love that would draw your being up on to its own plane as less than of God, that is the real denial of religion. Our undoing and our salvation do not lie in an argument, but in an attitude of mind. It was this that Jesus saw, and which he expressed thus :—“Ye must be born of the spirit—for except a man be born of the spirit he cannot enter the Kingdom of God.” To be born of the spirit—to recognise the divine spirit uttering its word of absolute command in us, claiming us by its authority, guiding us by its light, inspiring us by its strength, and so lifting continually our small, narrow, commonplace existences out of their smallness, their narrowness and commonplace, into the region of fuller, deeper, wider, more

glorious life, therein is salvation indeed. For rising thus, and knowing that “the sacred celestial life-essence” has indeed been breathed into us by the Almighty is to find our being and all our world transfigured in the light divine. It is to bring to earth for us again its undying romance, to restore to us its wonder and glory, to kindle us with such inspiration that Whitsuntide becomes perennial in the soul, to turn our very sighing into psalms of praise and to give our anxious, storm-tossed spirits the beatitude and peace that passeth understanding.

J. WORSLEY AUSTIN.

THE KNOWLEDGE OF THE HOLY SPIRIT.

No more simple doctrine has ever been more obscurely stated than the doctrine of the Holy Spirit. The smallest child can understand what is meant by the Father, and even the most unlettered men and women have been taken captive by the pity and strength and love of Jesus. But the Holy Spirit seems so mystical and far away as to be quite out of the range of our ordinary religious thinking. In all the churches there are good men and women who would be sorely puzzled if they were asked about the Holy Spirit. What is the Holy Spirit to them ? They don’t know. What is it that they think when they hear the name ? If they were to answer quite honestly they would reply, “We have no thoughts ; the words do not bring before us any clear or definite reality.” They could not say, as some of an earlier time, “We have not so much as heard whether there be any Holy Spirit.” They have heard often, but the words have only conveyed a sound to the ear ; they have not brought a meaning to the mind.

I always remember Travers Herford saying pithily, the doctrine of the Trinity is a round-about way of saying a very simple thing. That is exactly how it is with the doctrine of the Holy Spirit. Yet the words are simple and intelligible enough if we refuse to make them bear theological and metaphysical burdens which they do not and cannot carry. The loving spirit means the spirit of love ; the selfish spirit means the spirit of selfishness ; and the Holy Spirit means the spirit of holiness. Wherever the spirit of holiness is, there you have the presence of the Holy Spirit. When the late Dr. John Watson said of Watts’ portrait of Martineau that in gazing into those eyes you were looking into the spiritual world, he was giving expression to the presence, in our great teacher, of the Holy Spirit. People who knew James Martineau well have told us that there was a certain aloofness about him, a sacredness as of one set apart, which marked him off as a unique personality. There was no halo round the head, yet there was that in his presence and manner and spirit which awakened the same feeling that made the old painters put the halo round the heads of the saints. The halo was there before it was put there. The Holy Spirit within shone out in the eyes, nay, gave them their light and most precious seeing, so that in looking into them we are, indeed, looking into the spiritual

world. Who has not felt the same in the presence of Channing, John James Tayler, and Hamilton Thom ? They lived in the Holy Spirit and the Holy Spirit lived in them. A Congregational minister once said to me that the fault he had to find with Unitarians was that they were not spiritual enough. That is not the fault of Unitarianism. I know no other form of faith that keeps so open a way for the incoming of the Holy Spirit. Some of us may be so busy clearing in the desert a highway for our God that we are apt to forget at times the purpose of the clearing ; but that is our fault, not the fault of our faith. It is not for nothing that it was that faith that nourished the souls of four such representative men. Do they, and others whom we could name, and many whose names are unknown, not awaken in us the question, “What if the purpose of our church be none other than this, to be a perpetual witness in the world to the descent of the Holy Spirit ?” No church could possibly have a higher.

It used to be thought that certain souls had been predestined to be saints. It is perfectly true, but why limit the number ? Not certain souls only, but all souls are born to be saints ; that is, indeed, what they are born for. All souls may not realise it and claim their birthright, but that does not alter the fact ; they were born to be saints just the same. We know that all souls were born to be free, but we know that all souls are not free. There are many who are enslaved to others, there are more who are enslaved to themselves, but that does not make us think they were born to be slaves. We say, and say rightly, slavery is not what they were meant for, and what moves our deepest compassion is the thought that they were meant for such better things. There is no good of which man is capable that we were not all born to. We often say in self-confession, “There is very little of the saint about me,” and it may be truer than we would like seriously to believe, but there is ever so much latent saintship in us as to make us fully aware of the world of difference between the holy and the unholy, the supreme moments when we are visited from on high and the dull, flat, colourless days when for us there is no movement of the spirit. Amid all the variety of our thought and mood and feeling we never mistake our consecration hours. We may not be our ordinary selves, but a Presence that will not be put by assures us that this is our real self. We do not doubt that assurance, we know beyond doubt. In the spirit’s secret cell there is that peace which satisfies as nothing else can satisfy, the heart’s hunger for God.

“How small in that uplifted hour,
Temptation’s lure, and passion’s power ;
How weak the foe that made us fall,
How strong the soul to conquer all !”

We neither fret, nor chafe, nor fume. Whatever experience awaits us we are ready. We solve the problem of the will. We are so free that we take our freedom and lay it on the altar. “Our wills are ours to make them Thine.” We are not broken any longer, our life a thing of shreds and patches. We are whole, and we see things whole, and that is holiness.

The spirit of holiness has taken possession of us. Whatever the calendar may say, it is Whitsuntide in our heart. There has been for us a descent of the Holy Spirit.

Such times may be only occasional with us, but they are sufficient to reveal to us the high possibilities of our own nature. We see then what at other times baffles and perplexes us. Is not that one of the meanings of the wonderful story in the New Testament of the descent of the Holy Spirit on the first disciples? They understood each other even though they spoke in different tongues. That is always the characteristic of the presence of the Holy Spirit—men who are inspired by it may be strangers and foreigners; on many subjects they may think so differently that they may be said to speak with different tongues, but they understand each other. It is only the Holy Spirit which can reconcile and bring into unity our conflicting thoughts and speech. How often we see two men who are at the very opposite poles of thought in politics and in religion; so opposed are their opinions and beliefs that we could say truly enough that they were speaking in two different languages. Yet they understand each other; they see each what the other is meaning. Beneath all their differences both are animated by a certain kind of spirit, and it is not the spirit of detraction or contradiction or ill-will, but it is the good spirit, the Spirit of God, the Holy Spirit. Every now and again in the religious world there is a stirring of the waters, a movement towards unity and mutual understanding. The question arises, Why need our differences of thought and phraseology divide us in sympathy and work and worship? We may and do speak in different tongues, but surely we understand each other, and if we do not, why do we not? A movement like that never arises from the spirit of schism or sectarian jealousy; it is always a movement of the Holy Spirit. The men and women who are actuated by it may seem to many to be impractical dreamers, but in every case they are the largest-hearted, broadest-minded, yea, they are the most advanced men and women the churches possess. It would be too sad to realise how far advanced they are if we did not remember that in them we have the living evidence of the presence of the Holy Spirit. Let those who somewhat boastfully pride themselves on being advanced look again, and they will put their boast away when they see how far they have yet to go.

A great need of our time is a quickening in us of the Holy Spirit, being sensitive to its presence. It is true the Holy Spirit is always descending, but it is also true that we are not always ready to respond to it and receive it. Is there any other spirit that we grieve so much? Other spirits hold such dominion over us that for all practical purposes we might say "We have not so much as heard whether there be any Holy Spirit." How can we hear? We have the hustling spirit, the antagonising spirit, the noisy spirit, the selfish spirit, the jealous spirit, and so loudly and persistently do they call on us that we are deafened to the whispers of the Holy Spirit. Yet it is the Holy Spirit

that we need, and we cannot help admitting it. We declaim and prophesy about the coming of the golden age, but, as Spencer well said, "You cannot have a golden age out of leaden men and women." Just that. If the age is to be of gold, then the men and women who make the age what it is cannot be scrap and old iron. Sooner or later we have ever to come back to the innermost spirit that animates us all. What kind of spirit is it? Is it the Holy Spirit that baptizes us with the fire of consecration so that we ourselves consecrate whatever we touch? Jesus struck the deep note when he said, "I sanctify myself for their sakes." You would have a better world? It is a good wish, but wishing alone won't bring it, nor easy railing, nor cheap denunciation. The kingdom of God would have been here long ago if these would have brought it, for there never has been any lack of them. But not so does the kingdom come, nor is the will done. You who are so practical, what practical thing are you prepared to do to make the world better? Are you ready to sanctify yourself for its sake? That is a more radical and practical cure than many of the pretentious palliatives that make a bigger noise. They touch a part here and a part there, but what is wanted is not the spirit of partition, but the spirit of wholeness, that is, holiness. For me, as an individual, it is not enough that my hand or my foot is well; I must be well. And for society it is not enough that there is health in this class or that; health must be the condition of the whole. Humanity is not a collection of fragments some of which can be well and others ill. Humanity is a whole of which we are members one of another. The spirit of health is the spirit of holiness, and we who feel the burden of the social problem would do well to pray the significant prayer, "Take not Thy Holy Spirit from us." That Spirit is our hope and our redemption, and when we are alive to it, when we have not merely heard about the Holy Spirit but feel its power and realise its presence as the inspiration of our whole life, then we shall know that there draweth nigh the Whitsuntide of the human race.

MATTHEW R. SCOTT.

THOUGHTS FOR WHITSUNTIDE.*

ALL who truly appreciate Mr. Thom's writings will give a cordial welcome to the cheap edition of "A Spiritual Faith," a neat little volume, with excellent paper and print. This abridged edition contains thirteen sermons selected from the larger volume; and it is to be hoped that these discourses, so full of deep reflection and earnest appeal, will find their way into the hands of numbers who have not hitherto made acquaintance with one of the purest prophetic souls of the last century. There could be no more appropriate gift at Whitsuntide, for it reveals a heart most richly endowed with the grace of the Holy Spirit, and will help to bring that Spirit nearer to earnest seekers after God who reverently ponder its lessons. These sermons are

* "A Spiritual Faith." Sermons by John Hamilton Thom. Second (abridged) edition. (London: Philip Green. 2s. net.)

marked by a profound consciousness of the abiding presence of God, and the resulting recognition of man's unceasing obligation under the touch of God, manifesting itself in simple and loving service. To bring home the reality of religion in all its awfulness and all its beauty to the individual conscience, to strip away all substitutes for true spiritual worship and consecration, and shed a divine glory over the whole of human life, is a dominant aim of the writer. His pleading lifts us above the vanishing forms of thought, and brings us into the presence of the Eternal Spirit, who speaks in every faithful soul. But while more deeply conscious of this direct communion with God, *solus cum solo*, than falls to the lot of most men, Mr. Thom is so far from being indifferent to the revelation in Christ that he rests upon it as the grand interpreter of the soul's experience. It is as though Christ took him by the hand, and led him into the holy of holies, disclosing through the power of his own exalted life the meaning, all untarnished, of our filial relation with God. Thus it is on the permanent significance and constraining force of our fellowship with Christ, rather than any particular theory of his person and work, that Mr. Thom delights to dwell. Not that he was without a clear theology of his own, which he was able to defend with knowledge and skill, when occasion required; but even his theology is so encompassed with a spiritual halo that the hard form seems to melt into heavenly light, and what cannot permanently appeal to the filial soul drops easily out of view. His sermons accordingly are a treasure of spiritual wisdom which ought to endure, and to find readers more abundantly as the years pass by. To all who, in this time of change and doubt, wish to build their house upon a rock, secure against the fierce but transient floods of human opinion, we earnestly commend them.

We may conclude with a few quotations suited to the season. "We may have the most intense desire to enter into communion with the Holy Spirit when we ask nothing, but to know Him; and there is no region of God's action, external or internal, in which fellowship with Him is superseded, in which personal intercourse, and the conscious presence, not of His gifts, but of Himself, ceases to be the life and nutriment of our souls." "Religion and the frame of prayer are not means only, but themselves the highest ends of our beings; a spirit in permanent personal intercourse with God is the perfection and blessedness of our nature." "All souls does He move and touch, seeking entrance, but only with the soul that solicits Him does He abide. The soul that would consciously know the full presence of the Holy Spirit must wait long in contemplation before God can come to His temple and find there nothing to exclude Him." "To be in communion with the Holy Spirit is to stand prepared for all God's ways. We need it amidst our daily blessings, else we may lose their joy and sweetness, our own meanness for them, through an unholy heart; we need it in our disappointments, for the cause may be in ourselves, and one of the works of the Spirit, of the light of God shining in us, is to convince us of sin; we need it in all great

trials and duties, for nothing but the power of God Himself can enable us to bear signal witness to Him; we need it in every impulse of our souls after a pure and blessed life, that we enter into God's full meaning, and receive not His grace in vain."

JAMES DRUMMOND.

WORDSWORTH LETTERS.*

I.

PROFESSOR KNIGHT'S long-looked-for edition of Wordsworth's Letters is in our hands at last, and his preface gives somewhat doubtful indications that he may possibly hereafter complete his original plan by a single volume of biography. The three volumes of letters of the Wordsworth family cover a period from 1787 to 1855, and the first volume (to which this notice is devoted) covers the best period of Wordsworth's poetical activity, ending with 1811.

Wordsworth was a wretched correspondent. "I deserve your friendship, I hope, but not your letters; indeed I am unworthy of anybody's, being a correspondent intolerably remiss," is one of many confessions, never accompanied even by any pretence of purposed amendment. Nor has he the distinctive charm of a good letter writer when he does write. Yet his letters contain many profound and sagacious utterances, and some few passages of a beauty and splendour rarely surpassed in English prose. His description of St. Paul's "solemnised by a thin veil of falling snow," is worthy to stand by the side of his sonnet on Westminster Bridge. It is contained in a letter to Sir George Beaumont, and Wordsworth is almost always at his best when writing to him. It is in a letter of October, 1805, to him, in the course of something like a complete essay on the relation that great houses should bear to the country and landscape about them, that he says:—"Surely it is a substitution of little things for great when we put a whole country into a nobleman's livery," a sentiment which he afterwards explains and expands in the words:—"I like splendid mansions in their proper places, and have no objection to large or even obtrusive houses in themselves. My dislike is to that system of gardening which, because a house happens to be large or splendid, and stands at the head of a large domain, establishes it therefore as a principle that the house ought to *dye* all the surrounding country with a strength of colouring, and to an extent proportionate to its own importance." And in the first letter he gives a description of a certain pathway near Penrith that "winds on under the trees with the wantonness of a river or a living creature; and even if I may say so, with the subtlety of a spirit, contracting or enlarging itself, visible or invisible as it likes"—which is unsurpassed as a mere piece of description in any of his poems.

It is rather hard on Mary Hutchinson, afterwards Mary Wordsworth, by the way, that the editor, in annotating Wordsworth's remark that he had paced this

pathway many an hour with some of those that he best loved, should merely say: "Before he went to Hawkshead, Wordsworth was for some time at a dame-school in Penrith, with his sister." This is true; but Wordsworth himself in the *Prelude*, after a long and glowing description of Dorothy, has the grace to say

"Another maid there was,"

and to add some modest lines on Mary. Now she, too, was at that same dame-school in Penrith, and surely the fact was worthy of inclusion in the record of the note. There are but few of Mary's letters in this collection; but one of them, to De Quincey, contains a delicious description of her children, which is enough to make the least child-loving reader enamoured of each of them with a distinctive and discriminating devotion. Indeed, the few glimpses that we catch of this wonderful woman—the authoress, it is believed, of the lines:—

"They flash upon that inward eye

Which is the bliss of solitude"—

whether we meet her in Wordsworth's poems and letters, in De Quincey's *Recollections*, or in her own few letters, invariably strengthen the conviction that no written biography of the poet can ever do full justice to her influence upon him, or to her own intrinsic significance. Dorothy's letters are pleasant—all except one, which retails and italicises ill-natured criticisms on Scott by De Quincey and Coleridge—and one of them contains a kind of pendant to "Tintern Abbey." It is written in the year of the death of John Wordsworth, the first great sorrow of William and Dorothy's life. "Six Christmases have we spent at Grasmere, and though the freshness of life was passed away even when we came hither, I think these years have been the very happiest of my life—at least, they seem as if they would bear looking back upon better than any other—though my heart flutters and aches, striving to call to my mind more perfectly the remembrance of some of the more thoughtless pleasures of former years, and though till within this late time I never experienced a real affliction."

It is difficult not to ramble on, following the lead of chance association, but space must be kept for some notice of the main subjects of permanent interest to the student of Wordsworth, which these volumes illustrate. Wordsworth himself has given us his own mental history in the *prelude*, and tells us in an exquisite passage that, as he looks back upon the past, he is like a man bending over the edge of a boat, looking into the water beneath, and unable to say how much of what he sees is the real bottom, and how much is reflection from above. And we turn with eagerness to his letters to see how far his experiences and moods as they came really correspond to his after account of them in the *Prelude*. That account, in itself, is entirely convincing. It tells us of his early delight in nature, his sense of the dignity of man, represented chiefly by the "Dalesman,"

"A freeman wedded to his life of hope

And hazard, and hard labour interchanged

With that majestic indolence so dear
To native man."

It tells of his own indolence, not always quite majestic, at Cambridge and in London; of the slowness with which the fire of the French Revolution caught his soul, and the intensity with which at last it burned; of his waking to the social problem at the same moment that a ready-made solution seemed to be presented to the world, within hand-reach; of his agony when England seemed to pit herself against the hopes of humanity; of his yet deeper sense of desertion and misery as the Revolutionists polluted their own cause; of his final despair of all moral questions; the drying up of his æsthetic nature; the exaggerated rationalism that challenged every emotion, and dragged it to the bar of reason; the carping, critical and cynical mood that succeeded; the gradual return of the sense of the worth and the reality of intercourse with man and nature, and the determination to re-examine all social problems, and by inspecting the basis of the social pile, to ascertain whether the primary conditions and relations of life did, or did not, give scope to a large and noble development of the human faculties. The material furnished by these letters hardly suffices for a detailed confirmation or correction of this later biography, but, so far as it goes, it fits in with it well enough. The early essays on satire (translations, paraphrases and imitations of Juvenal), show him in the bitter mood which, in his own phrase, was the "crisis of the strong disease," and show us how far he was from the mood of the *Lyrical Ballads* even a very short time before he began to write them; and his published poems of "The Borderers," "Guilt and Sorrow," (and perhaps, we could add, the "Margaret" of the *First Book of the Excursion*, if we had it in its original form and without its setting) show clearly enough that the miseries and the sins, rather than the joys and hopes of humanity had possession of his mind. It was Dorothy that prepared the transition to the happier vein; it was surely Coleridge that made it an accomplished fact. Without Coleridge, the conviction deepens, the *Lyrical Ballads* would never have been written, and the Wordsworth we know might never have existed. Seven years after the period of which we are now speaking Wordsworth wrote:—"Within the last month I have returned to The Recluse, and have written 700 additional lines. Should Coleridge return, so that I might have some conversation with him on the subject, I should go on swimmingly." But when Coleridge came, Dorothy records the deep shock with which his friends met him. It seemed as though he was a different man from the one they had known and loved. This was after his long absence in Malta, and when Wordsworth had read him the concluding books of *The Prelude*, he himself recorded an impression of himself not unlike Dorothy's, in those heart-piercing verses that contain the lines,

"And fears self-will'd, that shunned the
eye of Hope;

And Hope that scarce would know
itself from Fear;

Sense of past youth, and manhood come
in vain;

And genius given, and knowledge won
in vain."

* "Letters of the Wordsworth Family, from 1787 to 1855." Collected and edited by William Knight. In three volumes. (Boston and London: Ginn & Co., 1907. 31s. 6d. net.)

The tragedy of Coleridge receives a yet deeper tinge as we read this volume, and the reader's admiration of Wordsworth's unfailing devotion and patience deepens also. Dorothy's intense affection for Coleridge was already worn out; grief, and sometimes a kind of indignant despair, had taken its place. Miss Hutchinson's health was shattered by her devoted services as his amanuensis; and Coleridge himself had become an almost intolerable inmate of any household long before Wordsworth's purely imaginary "treachery" waked his resentment and caused the breach which was healed in a measure by the tact and perseverance of Crabb Robinson.

As an editor, Professor Knight has earned our thanks, but unhappily they cannot be given altogether without qualification. Long delay in a projected publication may lead a thoughtless public to expect exceptional care and accuracy, but the expectation is unreasonable. Long delay means repeated recasting, and, seeing that editors, too, are human, repeated recasting means traces of original schemes undetected and unexpunged, marring the final plan. Thus, we have an extract from a letter of Dorothy to Lady Beaumont, given first as Letter CLI., dated 1807, and then the whole letter given again, without date, as Letter CLVII. A more serious error of the same nature occurs later on in the book. Letter CCXXII. is a fragment from "Dorothy Wordsworth to Mrs. Marshall," explaining the circumstances under which an essay of Wordsworth's appeared "this week" in "The Friend," because Coleridge had been prevented from preparing the number (characteristically) by "waiting for books to consult respecting Duty"; and the whole passage of twelve lines recurs verbatim in Letter CCXXIV. "to Lady Beaumont." Professor Knight says elsewhere that repetition is characteristic of Dorothy. But this can hardly be a case in point. If it were, that and that alone would have justified the duplication, and the reader's attention would have been called to it. The note that should have introduced "Conversation" Sharp on page 181 does not appear till page 355. A letter of August 26, no year given, we are told must have been written in 1806. But as it contains the interesting information that Dorothy will soon be weaned, and, as Dorothy was born in 1804, Thomas, her successor, was born on June 16, 1806, it needs no ghost to tell us that the year was 1805. As early as Letter XIII. a disconcerting error in the date is either introduced by Professor Knight, or left uncorrected by him, and the letter is, therefore, misplaced. There are some strange misprints, too, in Latin quotations and elsewhere. But when all is said, Professor Knight has unsurpassed, if not unrivalled, knowledge of all that concerns Wordsworth and his circle, and these blemishes cannot mar our gratitude to him nor our admiration of his monument in Wordsworth's honour. This series raises the number of volumes (poems, prose, journals, and letters) to fifteen. May he have health and courage to realise his half hope, and crown the whole with the volume of biography.

PHILIP H. WICKSTEED.

OBITUARY.

RUSSELL SCOTT.

In the third generation, we have now sorrowfully to record the death of the bearer of this honoured name. In February, 1834, *The Christian Reformer* recorded the death, in his seventy-fourth year, of the Rev. Russell Scott, for forty-five years minister of the High-street congregation at Portsmouth. In April, 1880, his eldest son, Russell Scott, for many years resident in London, and latterly at Eastbourne, passed away, at the age of seventy-nine. Now again the eldest son, of the same name, is taken from our midst, not an old man, as his friends knew him to the last, for it came as a surprise to many when they learnt that he was in his seventy-first year. His death was quite unexpected. He had, indeed, suffered some little time ago from a serious fall, but he was making a good recovery, and had been enjoying beautiful days out in the garden of his house, Darent Hulme, Shoreham, in Kent, when an internal trouble, only indirectly, if at all, due to his accident, suddenly supervened, and after two days of suffering, in the evening of Wednesday, May 27, he passed peacefully away. The loss is keenly felt, as a personal sorrow, by many who were associated with him in offices of public trust, as in private friendship, and not least by this journal, of which Mr. Scott had been for the last six years one of the Directors, and latterly chairman of the board.

He was a Hibbert Trustee, a governor of Willaston School, and for nearly twenty years had been a member of the Committee of Manchester College, Oxford. For many years also he was treasurer of the International Arbitration and Peace Association, in which capacity he attended last year the Peace Congress at Munich. His work for Willaston School was only a part of a very wide and practical interest he took in improved methods of education, an interest happily renewed in his children. In politics he was a staunch Liberal, like his father, who had fought in the old battles for reform and for the repeal of the corn laws. When he removed a few years ago from Hampstead into the country, it was only to find fresh opportunities of service. He took an active part on the executive of his district association, and was this year's president. He was keenly interested in the development of small holdings under the recent Act. His practical interest in social problems was no less hereditary than his zeal for civil and religious liberty. He served on the committee of the "Metropolitan Association for Improving the Dwellings of the Industrious Classes," of which his father was one of the founders. He was formerly treasurer, and was one of the chief promoters of the "Home Colonisation Society," which now survives under the name of the "English Land Colonisation Society."

Born in 1837, Mr. Scott was educated privately and at University College, London, and for the rest of his life was engaged in business; but the above record may show in part how much of his time and strength he gave to other interests. In these, as in his business concerns, he manifested the same quiet steadfastness of principle and unfailing kindness; there

was always the same spirit of consideration for those with whom he worked and who worked for him. We may say of him, as it was said in these columns of his father at the time of his death, that there was "the same uprightness, the same scrupulous and exact regard for every obligation of duty and of honour, the same humanity shown in a thousand acts of consideration and kindness, the same warmth of affection and friendship and earnest zeal for the public good." They came, father and son, of sturdy Nonconformist stock, going back to one of the Ejected of 1662, while the father of the Rev. Russell Scott, of Portsmouth, had his house licensed as a place for public religious worship. Each in his own generation, with the new duties which new occasions brought, maintained the same high tradition, and we think now, with sorrow indeed, but with great thankfulness for all that it has meant in the highest things, the things that abide, of this finished life.

Mr. Scott's remaining brothers are the Rev. Lawrence Scott, of Denton, and Mr. C. P. Scott, of Manchester. He married in 1868 the daughter of Mr. William Thurburn, of Keith. Of their beautiful home life we may not speak here, but happy and grateful memories will be in many hearts, and deepest sympathy with Mrs. Scott and her children.

The funeral service was at Rosslyn Hill Chapel, Hampstead, on Monday. Among the friends who gathered there, Mr. C. E. Maurice represented the Arbitration and Peace Association, the Revs. F. K. Freeston and V. D. Davis represented Manchester College. The service, both there and at the graveside in East Finchley Cemetery was conducted by the Rev. Henry Gow.

In the course of an address in the chapel, Mr. Gow said: "He whose body lies here in this place, which was so long his religious home, needs not many words of praise and honour. We bring the tribute of respect, of friendship, and of affection as we think of him to-day. We remember his long and faithful service in the various important offices he held, his attention to detail, his uprightness, his cheerful kindness and courtesy. We remember his idealism, his firm convictions, his independence of thought, his work on behalf of the great principles of freedom and of justice in politics and religion, his fearless support of unpopular causes, and we remember how genial and tolerant he was towards those who differed with him in opinion, while never yielding from his own. We remember him in his home—his hospitality, his affectionate kindness, his wisdom and his goodness. It was a true and beautiful home life in which he lived, and which he helped to make with those whom he loved best. With gratitude and love and loyal devotion beyond all words, his loved ones think of him. His many friends remember him with a deep and tender affection; he is followed to his grave by the respect and esteem of all who knew him. Here, in the presence of death, may God help us all to fulfil the short and solemn trust of life. May He teach us through sorrow and loss, and the insight which love gives, to feel the impotence of death. May we know that within the darkness there is light, that behind the veil is love and joy unspeakable."

MRS. WILLIAM SOUTHERN.

THE congregation at Newcastle-on-Tyne deeply regrets the loss through death of Mary Ann, the widow of William Southern, who took an active part in the building of the present church, and whose family are among the chief and most active members of the present congregation. Mrs. Southern passed away on May 18 at the advanced age of 90 years. Although of late years prevented through infirmity from attending the services, she continued to take the keenest interest in all that concerned the welfare of the church, and maintained her steadfast attachment and generous support. Her personal character called forth the devotion and love of all who knew her. We can but be grateful for the length of such a life.

THE ANGEL MIND.

How could it be that such perfection
grew

Beneath a hand, upon a plaster wall,
If it were not the angel mind of him
Whose inspiration made his cloister home
Beloved by all.

Can we not feel the peace that hovered
here,

In quiet cloister open to the sun,
Where Peter Martyr lays upon his lip
His warning finger, and the bell calls:
"Pray,

When work is done."

Here in the ordered peace and sanctity
The Brother knelt to pray, and then, in
awe

Adoring, painted Him he held most dear,
That all who also loved might worship
there,

For evermore.

Ah! master hand, should we not give
thee thanks,

That thy great works our thoughts to
Christ shall bind,

That through the ages, all who come can
see

Not only beauty, but the faith that held
Thy Angel Mind!

San Marco, Florence. F. LAWFORD.

HEARTY congratulations to the Rev. P. H. Hugenholtz, of Amsterdam! Last Sunday he completed fifty years of active ministry, more than thirty of them, after previous service in the Dutch Reformed Church, as minister of the Vrije Gemeente, in the spacious buildings of which our International Congress met in 1903.

MR. MONTAGUE FORDHAM has issued a popular shilling edition of his book, "Mother Earth," recently noticed in these columns, "a proposal for a permanent reconstruction of our country life, and a description of the Land Club scheme." (Open Road Publishing Co., 11, Cursitor-street, E.C.)

THE Essex Church Calendar for June has a good portrait of the Rev. Joseph Wood, and embodies his sermon on "The Sense of Wonder" from the second series of "Sermons by Unitarian Ministers."

THE CHILDREN'S COLUMN.

TO-DAY is Whit Sunday. If you have been to chapel this morning you will have had a sermon, or at any rate some hymn, about God's spirit—for this Sunday is everywhere kept in memory of the gift of God's holy spirit to the apostles, just as Christmas is kept in memory of Christ's birthday, or Good Friday of his death. Perhaps you have heard the second chapter of Acts read to-day—a hard chapter to understand. Shall I tell you how it seems to me to fit on to the talks we have been having, and then perhaps you will grasp its real meaning.

You remember that when Christ was brought before Pilate and condemned to death, all his disciples were afraid and not one of them would stand by him. I expect if one boy at your school got into trouble and all the others ran away and left him to face it alone, you would think it pretty mean. But this is what the disciples did, and for awhile after they kept quiet. It was partly that they were afraid of what might happen to themselves, partly that they had the thought in their heads that Christ was not really dead and would come to them again. So they waited, meeting together for prayer, but not going out openly to carry on Jesus' work.

Jesus had been crucified six weeks, when the day of Pentecost, or, as we now call it, Whitsuntide, came. They were all met together, how many we do not know, but in the chapter before it speaks of 120, and no doubt they were praying and speaking to one another of their faith as was their custom, when suddenly a light flashed upon them, God's voice spoke to their hearts, and they understood as they had not done before.

What was it they understood? I think it was this: that God had given Christ strength to bear death rather than shirk speaking out the message God had given him. Were their lives of more value than his? Surely not, and even if Christ were to come again what would he have wished them to do while they were waiting? Was it not to go on carrying God's message? Now they were brave because they thought more of God and His message than of what might happen to themselves. From this time they gave up waiting and went to work, and you will read some day of all they did to tell people about Jesus, and of the things they bore cheerfully and bravely to spread the message he had received from God.

There are many stories in the Bible of a man who at some special time and place felt God speaking to his heart, and was so sure God would help him that he went straight off and did what he had been afraid to do before, and nearly all these stories are mixed up with wonderful outward signs. I would rather think that these are an attempt to picture outwardly what the man felt in his heart. Perhaps you will understand better if I recall to you some of the stories. Do you remember the story of Moses and the burning bush? Moses had fled from Egypt for fear of Pharaoh, and had gone to the land of Midian, where he was keeping Jethro's sheep on the slopes of Mount Horeb, following them about wherever they could

find pasture. It was a lonely sort of life, He would have no one to speak to perhaps for days together, and there he would sit, looking out over the wilderness and thinking. His thoughts were not happy ones just then, for he had heard of the trouble his own people were in, in Egypt, how in the words of Exodus, "their cry came up unto God by reason of the bondage," and we know that he cared for them. God's voice came to him there on Mount Horeb, telling him to go back to Egypt and lead his people out. Moses was afraid. He thought it too hard a task, and he said, "Who am I that I should go?" but God's voice came again, "Certainly I will be with thee," and Moses went, and, as you know, *did* lead his people out, and through the wilderness for forty years to the borders of the promised land. And God was with him or he could not have done so hard a task. Will you read for yourselves, and try and understand in the same way, Gideon, Judges vi. 11-16, and Isaiah vi. 1-8, for I want to tell you one thing more before we finish these talks of ours. You will know it for yourselves, I think, but we want to remember it just here. It is that it is not only in the Bible that God speaks to men like that.

Do you know the story of St. Francis of Assisi, the careless, pleasure-loving merchant's son, the favourite companion of the young nobles, who, when laid aside by illness, felt how unsatisfactory his life had been, and longed to turn to something better, but did not know how. His first thought was to join the soldiers who were going to the Crusades, and he actually started, but on his way he had a vivid dream in which he heard God's voice telling him he was mistaken; he must go home again, and there he would hear what God would have him do. I cannot tell you all his story here, it is too long, but this was not the only time in his life that when he was sad and uncertain a clear message came to his soul telling him how to go on.*

If you have read history you may remember other instances, for they are scattered all through history—Joan of Arc, Martin Luther, the missionaries who have gone out to carry Christianity to heathen lands, George Fox the first Quaker, John Wesley, Elizabeth Fry, and many more.

And it is so still, not in big things only but in little ones too.

If you have done some bit of mischief and are afraid to own up, don't you hear God's voice saying you ought to tell? and if you won't listen you feel miserable; but when you do listen and make up your mind to confess it, it isn't half so hard as you thought, because God is helping you. Or if you stand out for one game, or one excursion and others want something different, you know quite well that God's voice tells you you are being selfish and you ought not to be so. If, too, it is a case, not of wrong doing, but of wanting to do something more and better, that also is God's voice, and if you do faithfully the best you know how, He will lead you on when you have done that to something better still.

A. L. C.

* If you do not already know it, read "The Story of St. Francis of Assisi" by Miss F. E. Cooke. It is a little shilling book published by the Sunday School Association, at Essex Hall.

The Inquirer.

ESTABLISHED 1842.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, JUNE 6, 1908.

THE FAITH OF WHITSUNTIDE.

"UNITY of the Spirit in the bond of peace," that is the right watchword for our celebrations at Whitsuntide, for we have the happy confidence that therein alone is the source of all sure blessing and the secret of an effective strength. For therein, surely, is the secret of all living religion, the simple giving of ourselves with unquestioning trust into the hands, of GOD, to be led in His way, to be enlightened by His truth, the light which lighteth every man, and to be happy in the child's surrender to the Father's care.

He is the one Eternal Spirit, in all and over all. The great harmony of the worlds, in their steadfast order and marvellous glory, is His, even amid the terrors of His providence, when love finds the way of humility and trust, no less than in the surprises of loveliness in very lowly places, unexpected and often unseen of men, as also in the strenuous and rejoicing spirit of wholesome happy life.

Even more, the steadfastness of the inward law of righteousness is His, though it takes hold of men by different ways, and they sometimes grope amid confusion and are sore pressed to keep their faith; yet is there in righteousness for ever the strength of the Eternal, and the self-surrender of a faithful man makes him strong against the world. So does he find unity of spirit, in which all who have the same upward look are at one, and there is for them the common bond of a great peace. They know it is the strength of God, which nerves their will to do and to endure, and underneath are the Everlasting Arms.

Such faith, looking to the one Eternal Source of all, is perfected in love, in the fellowship which CHRIST made so beautiful for his disciples, in the Father's house, with full understanding of His mind and heart—or if not that, then with the quietness of perfect trust. There are now many forms of discipleship, with differing interpretation of the ultimate things of the spiritual life, and of what appears to be the right administration of worship and of method in the practice of religion. But

it is the happiness of those who walk by the Spirit to know that for all such, amid great diversity, there are common fruits of love, joy, and peace, and so the deeper unity in which all may feel themselves at one. Thus we have steadfastly to bear witness to the truth as it is made clear to us, as part of the service which God asks of us, rejoicing in our life with Him, and in the thought that He is leading us on to clearer vision and the more perfect spirit of obedience; but giving heed that in all things we hold fast to brotherly love, rejoicing also in the gifts of others, in their achievements, and learning all we can of them. So will there be no sectarian bitterness, no conceit of superior gifts or self-importance, but a full measure of unity in all things true and pure and lovely and of good report. We shall have our own place of happy service, and we shall know that it is in the great fellowship of the children of God, in the spirit of love, which is greatest of all, which binds us to all brethren of the common heritage in the strong bonds of peace.

OUR GERMAN VISITORS.

UNDER sunny skies, and in the spirit of the heartiest good will, the visit of some hundred and forty representatives of the Christian Churches of Germany to London has been enjoyed, and was on Tuesday evening brought to a close. While a party of about thirty went on to Edinburgh, the greater number sailed from Plymouth on Wednesday for Hamburg. "Auf Wiedersehen!" was the cry of many hearts in saying farewell to their friends. The programme, as we foreshadowed it last week, was happily carried out to the end and with the happiest results. Not cousins only, but brothers in very truth—that was the feeling which more and more prevailed during these days of friendly intercourse, and which on more than one occasion found earnest utterance. Thus the object of the visit has been amply attained, and Mr. ALLEN BAKER and his loyal helpers are to be warmly congratulated on what they have achieved.

Our visitors will indeed have very crowded impressions of what they have seen in these days, and it must be confessed that there was a surfeit of speeches; but of these the best stand out, sometimes in genuine brilliance, as in more than one address by Dr. DRYANDER, and in the German speech of welcome at Cambridge by Dr. WARD, the Master of Peterhouse, at the luncheon in Trinity College; and the solid result is undoubtedly good, in the sincere acknowledgment of mutual indebtedness between two great nations, and the close ties of blood and common ideals which unite them together, and in the conviction that if only the two nations might come to know one another better, as friends have done in these past days, it

would be impossible, amid whatever misunderstandings that might arise, that the crime of war should ever be suffered to come between them.

The unity of the Churches of this country in offering the welcome was as striking as the response from Germany. Thus at Buckingham Palace the King spoke his own personal word of welcome, at the Mansion House luncheon the ARCHBISHOP OF CANTERBURY and the Roman Catholic ARCHBISHOP OF WESTMINSTER both made cordial speeches, and at the Albert Hall meeting on Monday evening the BISHOP OF LONDON and Dr. CLIFFORD appeared side by side on the platform and spoke in the same spirit, with ardent desire for peace and sincere affection for Germany, and the simplicity, earnestness, and thoroughness of German life.

The following letter from the PRIME MINISTER was read by Mr. ALLEN BAKER at the Albert Hall meeting:—

"10, Downing-street, S.W.—I gladly avail myself of this opportunity to bid you a hearty welcome on behalf of His Majesty's Government and in the name of the British people, and to assure you of our sincere desire to co-operate with you in the promotion of peace and good will among nations, the cause which has been specially committed to the care of the representatives of the Churches of all countries and creeds. I confidently appeal to you to convey to your countrymen on your return home the assurance that the people of this country heartily reciprocate the messages of friendship and good will of which you have been the bearers, and are firmly determined to co-operate in the noble task of the maintenance of cordial relations and good-fellowship between Germany and Great Britain.—H. H. Asquith."

Of the many speeches it is impossible here to give any account, and we can only pick up a few crumbs. The ARCHBISHOP OF CANTERBURY at the Mansion House, Dr. STANTON at Cambridge, not to mention other speakers, made ample acknowledgment of our indebtedness to German scholarship, while, on the latter occasion, in the Hall of Trinity College, Professor RADE of Marburg, and Professor VON SODEN of Berlin, in English speeches, paid their tribute to the work of such English scholars as LIGHTFOOT, WESTCOTT, and HORT, and Professor RADE recalled the social ardour of CHARLES KINGSLEY; and again, at the Albert Hall meeting Professor BAUMGARTEN of Kiel spoke with warm gratitude of the writings of CARLYLE, SCOTT, DICKENS, and GEORGE ELIOT, while the name of SHAKESPEARE was frequently taken upon German and English lips as the common possession of both.

At the banquet, at which the toast of welcome was given by the Right Hon. J. E. ELLIS, in the unavoidable absence of the CHANCELLOR OF THE EXCHEQUER, who had hoped to be present, Dr. DRYANDER made an eloquent response, in the course

of which he recalled in touching words the closing scenes of the illness and death of the Empress FREDERICK, at which he had been present, and added that two nations which had thus been united in common suffering and sorrow could never be long at enmity. General-Superintendent Dr. FABER, of Berlin, who seconded the Albert Hall resolution, enlarged upon NELSON's famous signal, and said he would put it thus: "England and Germany expect that every man and every woman will do their duty for the cause of Peace."

The resolution, which was moved by the BISHOP OF LONDON, in a very happy speech, was as follows:—

"We, as representatives of the Christian churches of Germany and of the United Kingdom, recognising how greatly the world's peace depends upon the amicable relations between our countries, appeal to all classes in both nations to promote by their earnest endeavours a mutual spirit of good will and friendship. Our nations are closely allied by the stock from which both peoples spring, by the kinship of our Sovereigns, by our history, our long friendship, our mutual indebtedness in art, literature, and science, and above all by our common Christianity. We believe that the consciousness of these great traditions is deeply engraved in the hearts of our peoples, and that they endorse our conviction that frank co-operation between us will do much to promote the coming of the kingdom of peace on earth and good will among men."

At the Monday afternoon conference at the King's Hall, Holborn, the resolution, which was moved by Lord KINNAIRD, was as follows:—

"We, as representatives of the Christian Churches of the United Kingdom, recognising to what a great extent friendly international relations are promoted by intimate acquaintance and mutual intercourse, desire to accord a very hearty welcome to our German guests, the representatives of the German Churches, in the capital of the British Empire. We have seen the happy results which have followed the recent interchange of visits between our gracious Sovereigns and between the British and German editors and Bürgermeisters. We look forward with confidence to the great impetus that will be given by the present visit to the growing movement towards more complete friendship between our peoples; and we believe that this visit will do much, by deepening our mutual respect and affection, to make the spirit of our common Christianity effective in our daily life and public policy."

Of the special sermons preached in connection with this visit, it would certainly be of great interest to have the complete text in a common volume. CANON SCOTT HOLLAND's sermon in St. Paul's Cathedral, on the afternoon of Ascension Day, dwelt on the power of the risen CHRIST to draw men after him, as the true secret of union and abiding peace among men; the sermon by ARCHDEACON

WILBERFORCE on Sunday afternoon, in Westminster Abbey, opened with a broad interpretation of the doctrine of Divine Immanence, as the basis of social unity, the death of sectarian divisions, making for the true church catholic, in which there must be room for wide diversity of intellectual view, with differences also of administration, but the same spirit; and then passed on to words of direct welcome to the German visitors, and warm acknowledgment of what English religion owed to their great teachers, from JACOB BOEHME down to HARNACK. "English thought-wings," said the Archdeacon, "were made in Germany!" Then on Sunday evening, came Dr. CAMPBELL MORGAN's sermon in Westminster Chapel, in which it was insisted with characteristic emphasis that the heavenly Jerusalem of the seer's vision is "coming down from heaven," and must be established here on earth. Thus "the running of the race" for the Christian, must be matter of living faith and practical religion devoted to the building of the city of GOD here in our very midst.

And that, we may say in conclusion, is what all those who have participated in the happy fellowship of this visit have now to put their hands to, and in a very definite way in the matter of international amity and peace. In a telegram sent to the KING on the eve of their departure from London, the visitors prayed that the Divine blessing might rest abundantly upon His Majesty and on the people of England, and that as a result of their visit the bonds of union might be more closely drawn, in the interest of universal peace. They, and we alike, have to work for the realisation of that blessing, on every occasion setting our faces against misrepresentation, and everything that might engender bitterness or jealousy, and seek by every means to make the brotherly feeling of these days the habitual temper of our national life.

THE attendance at Professor William James's lectures at Oxford on "The Present Situation in Philosophy" was well maintained to the end, in spite of many other popular attractions of the summer term. The crowd at the first lecture, in the library of Manchester College, as we reported at the time, was very great; and as a consequence the lectures were transferred to the Examination Schools.

At the meeting of the Swiss Verein für Freies Christentum at Interlaken, on Sunday and Monday week, June 14 and 15, the British and Foreign Unitarian Association is to be represented by the Rev. E. W. Lummis, from whom we shall hope to have an account of the proceedings. Representatives of the Bremen and Baden branches of the Protestantenverein of Germany are also to be present.

A VISIT TO GERMANY.

[LAST year, in THE INQUIRER of June 22, the Rev. Gertrud von Petzold, M.A., who is minister of the Free Christian Church, Leicester, gave an interesting account of her experiences as a lecturer on religious subjects in Berlin during a brief visit to Germany. On that occasion she also preached in the American Church. This year, on a similar visit, as we have already recorded, Miss von Petzold preached in a Lutheran Church in Bremen. In the *Daily News* of May 22 a Leicester correspondent reported Miss von Petzold's experiences on this further tour, and we are glad to have the following account of it from her own pen.—ED.]

Last year I went to Germany entirely on my own initiative. This year I went because a liberal association within the Lutheran Church, the "Friends of Christian Liberty for the Rhine Province and Westphalia," asked me to come. I gave two lectures on their behalf, one in Dortmund and the other in Hamm. Both are manufacturing towns with mining industries.

At Dortmund Pastor Traub presided over the meeting. He started the liberal movement there some years ago; indeed, he has given the impetus to similar movements in various towns in Westphalia. He is both a scholar and a fearless, indefatigable minister. His friends call him the Westphalian Luther, and Dortmund they call Neu-Wittenberg.

I was to conclude a series of lectures that had been given during the winter. My main points were: The necessity of freedom in the German Church, freedom from the bondage of creeds, and freedom from subscription on the part of ministers. (The Prussian clergyman is pledged to the "three chief symbols," i.e., the Apostles', Nicene, and Athanasian creeds.) I also dwelt on the want of self-government in the Prussian Churches, the unrepresentative character of their synods, a sixth part of which consists of nominees of the Government, and on the anomaly of their disciplinary bodies, viz., the Consistories and the Oberkirchenrat (Supreme Church Council), which are composed entirely of nominees of the Crown. Last of all I ventured to urge as the ultimate goal of German Liberalism, a gradual but none the less complete severance of Church and State, a severance, which, however, as I pointed out, could not come about before the present electoral law for the Prussian Diet was altered. This electoral law divides all voters into three classes according to the taxes they pay, but they do not vote for a Parliamentary candidate, but merely for a certain number of "electors," who in their turn elect the candidate. It is easy to understand from the absurdity of such a system that it is only the propertied classes who are represented in the Landtag, while the working people (being largely Social Democrats) have no representative there at all. But how can any radical reform be ever brought about by a Parliament which represents only one half of the community. This was strong language; too strong, I fear, for the majority of the audience. But there was no open opposition and no discussion, which latter circumstance I regretted.

The following day I spoke at Hamm on the same lines. Hamm is a smallish town of some 40,000 inhabitants. But there are the law courts for the province of Westphalia. One of the chief judges presided at the meeting. This was a regular Volksabend. People sat round tables in the large hall, smoking and drinking beer. My chairman apologised for this circumstance, but, of course, I quite understood! The audience consisted largely of men, lawyers, judges, business men, farmers, tradesmen, with a sprinkling of the leading ladies of the town. This time the address was followed by a lively discussion. An orthodox clergyman led the opposition. We much enjoyed it. There was perfect good feeling on both sides, and the next morning I left Hamm with the solemn promise to return the following year.

My next task was to compose a German sermon, and, what is more, to learn it by heart! For this is expected of the German clergyman. Moreover, I had been instructed that the sermon must take thirty to forty minutes to deliver.

As to my visit to Bremen, I will simply say that on Palm Sunday, for the first time in the history of Germany, a woman preached from a Lutheran pulpit. The announcement of such an event had staggered the clergy of Bremen. It is true the liberals lay low and said nothing, but the orthodox hastened to pronounce judgment upon the mere possibility of the thing. They called it an irregularity, an illegality, something altogether unseemly in the eyes of every true German! The daily papers took up the challenge, and the conflict was in full swing before the woman-preacher had set foot on Bremen soil.

Of course, the trustees of St. Martin's Church (Senator Dr. Kirchhoff and Herr Koch) knew perfectly well what they were doing. They considered that a person duly licensed to practise the ministry of religion in one country was thereby qualified to do so in another. It must also be remembered that St. Martin's Church at Bremen has been for years the foremost stronghold of religious radicalism. And one of its most renowned incumbents, the late Dr. Kalthoff, was a leader in the Monistic Movement, which, originating with Professor Haeckel, of Jena, was by Kalthoff transformed into a religion.

Well, the service passed off without let or hindrance, in spite of the overwhelming pressure of curious crowds. It is true a slight interruption occurred in the middle of it, caused by the shrieks of an unbalanced lady who has since been placed in an asylum. Otherwise there reigned perfect harmony from beginning to end. The congregation, I was told afterwards, consisted of such heterogeneous elements as will not again be seen in a Bremen church for some time to come. The remarks that were passed before the service formed a study in themselves. The one that seemed to me most characteristic of the temper of the Bremen public came from severely crushed ladies, who gave vent to their feelings by the indignant protestation: "Why on earth did they not take the Cathedral? Surely, if anything like this was going to happen, they ought to have taken the Cathedral!" &c., &c. The daily press discussed woman's fitness for

the ministry of religion for the ensuing fortnight, and, indeed, I do not know whether it has done with the subject yet. The orthodox clergy have not ventured forth with another criticism, all honour to them. The liberals waited to see the "result," and then seemed satisfied. The radicals scored a distinct victory. May it be the beginning of a new era in the German Church, where distinctions of sex will lose their significance for those who are earnestly seeking after God!

From Bremen I went to Stettin, the town of my schooldays. Pastor Dr. Lülmann presided at my meeting, which was followed by a discussion.

At Berlin, Direktor Schrader, the President of the Protestantenverein, took the chair for me. My subject was the history of woman's work in the Christian Church, her fitness for the ministry of religion in the church of to-day, coupled with the demand for a reorganisation of that church on liberal and representative lines. The discussion was inaugurated by a clergyman who was "in agreement." Others followed, and the lecturer had to give an account of her own experiences in the work of the ministry.

The Berlin papers gave long and sympathetic reports, especially the *Berliner Tageblatt*, but also such conservative papers as the *Tägliche Rundschau* and the *Kreuzzeitung*, which latter circumstance made me almost doubt as to whether I had been radical enough.

Now, Mr. Editor, if you ask me what service I think I have rendered to liberal religion in Germany, you will find me only too ready to acknowledge that it has been no more than a drop in the ocean, a tiny drop of liberalism in a vast sea of reactionary and bureaucratic forces. The problem of liberal religion in Germany is not mainly an intellectual problem—the theology of German universities is liberal enough to satisfy most people—but it is a very great moral problem, which the discrepancy existing between the university teaching, on the one hand, and the ministry of the churches, on the other, presents. Moreover, it is a constitutional, or, if you like, a political problem. For the German people have, ever since the time of the Reformation, clung to the amalgamation of Church and State. A sudden severance is not to be thought of; but it is right and just to hope, and to work for it, if possible, that Germany, and Prussia in particular, may one day awake to the depth and living power of a religion which is liberal, not in theology alone, but also in its constitution and its church government. Only then will the German people awake from that apathy in religious matters which is now blighting their moral and spiritual life.

GERTRUD VON PETZOLD.

THIS week's *Christian World Pulpit* contains the sermon preached last Sunday evening by Dr. Campbell Morgan in Westminster Chapel, when many German guests were among the great congregation. There is also the address given by the Rev. R. de Haas, of Insterburg, one of the German visitors, at Whitefield's Tabernacle on Sunday afternoon.

LITURGY AND OPEN SERVICE.

II.

"THE LITURGY OF THE FUTURE."

THE principles upon which our existing liturgical services have been founded, are not always self-evident, nor have there been many attempts to set forth the ideal form and basis of a liturgy for our churches. Father Suffield contented himself with the suggestion to Martineau that a "prayer book should contain no expressions beyond Theism, but might contain allusions to and expressions about our Lord in such a way as not to imply any dogmatic belief, yet might awaken pious associations belonging to all, who like ourselves have received religion through the Christian medium." Some of the benedictions in the Ten Services did not meet with his approval, and other prayer-books used by Unitarian and Free Christian churches he spoke of as "books full of orthodoxy and water, with very little unction or manly piety."

Lindsey's theory must be given in his own words. "If sober reserve and reverence for the word of God be necessary in the private confession of a man's faith, much more ought it to be observed in the solemn worship of Almighty God. Nothing of private opinion or fancy should be there admitted, nor any phrases or modes of address used, which have not the express warrant of holy scripture." The Ten Services follow "the general order of the Book of Common Prayer in the two services from that source," and though "another arrangement was adopted in the rest of the services, as being more natural and consonant with present views and feelings," the Church of England type of service remained the general model of the book as a whole. Martineau, writing to Father Suffield, speaks of the Morning Prayer as "framed upon a low type of worship, involving abject conceptions both of human nature and of the Father of Spirits." In a letter to Dr. Sadler the services are subjected to a searching criticism. "I believe it impossible for us ever, sincerely and without artificial strain, to naturalise the Prayer Book model of worship. It is the product of a theory of religion radically different from ours, and, in the process of transference to us, it loses its own meaning without becoming the natural vehicle of ours." "The order of worship has always been with us, through all the ages of our Nonconformist existence, the natural human order in which the pious affections follow one another, as they kindle and deepen in the course of meditation and prayer. By this rule the penitential part of devotion lies far on in the interior recesses of worship." "How can it indeed be expected that a whole congregation should in an instant fling itself into an attitude of mind, of which the language of the prodigal son, in the very crisis of his agony, should be the appropriate expression?" With "no objection to a liturgical form" and all his leanings in the direction of conformity and unity, "where simplicity and veracity allow," Martineau pleaded for "the old line of Nonconformist piety, first opened to us by the sincere movements of free prayer."

The conclusions to which Dr. Martineau arrived forty-eight years ago, are those

which the writer has independently reached. Nay, even Lindsey himself did not for long exclude altogether the personal prayer. Addressing Mr. Turner, he says, "I am happy that I adopted the idea which you suggested of introducing a short prayer of my own before and after the sermon. And I am happy to find it not only approved by, but seems to have a good effect in solemnising the minds of the hearers."

We desiderate, then, a liturgical service which shall preserve a place for the extemporaneous prayer of the preacher. And our service must proceed by steps already indicated, opening, not with deprecation and penitence, but with adoration and thanksgiving, and embracing not only penitence and petition, but also intercession and submission. Many collects commonly found in our liturgies would be therefore retained, but their place in the collection would be changed in accordance with this scheme or order of prayer. In regard to the language employed, the basal principle of Lindsey, satisfactory to our predecessors as recognising the authoritative sanction of scripture, will now be discarded, yet the spiritual genius of the Hebrews never denied. The service should be couched in poetical prose, but subordinating the sensuous to the spiritual. Enriched by the experience of saint and seer, it is to be representative of the cultured modern mind. Father Suffield's canons should be strictly observed. That liturgical service will alone satisfy which is "undogmatic," and at the same time by "allusions and expressions" awakens "those pious associations belonging to all, who like ourselves have received religion through the Christian medium." Both the phrase and form of the service will be largely determined by present needs and necessities. The time demands a more definite recognition than hitherto, of the great moral and spiritual forces which are moulding our industrial, civic, and national life. We should include in our Book of Common Prayer, services specially adapted for Peace Sunday, Hospital Sunday, Temperance Sunday, Citizens' Sunday, Empire Day, with provision also for Flower and Harvest services, Church and School anniversaries. What is said in the preface to the "New Hymnal" may be applied, *mutatis mutandis*, to the need for a fresh liturgy. "The change of emphasis, or rather the enlarged scope of the book now offered, is chiefly in two directions. It is due on the one hand to the emergence into clearer light of the great mystic conception of the Divine Immanence, and, on the other hand, to a growing sense of the divinity of human duty. The first of these is affecting the theology, and therefore, the psalmody, of all the churches. The second is a much more potent factor of the religious life than of old, so that all modern hymn-books give a larger space to labour, joy, life, and living, than to sorrow, sickness, death, and dying." The conception of God as "King of Kings, Lord of Lords," in the new liturgy, will be not suppressed but distinctly secondary to that of the Infinite as the inmost, uplifting life of all humanity. Hence greater stress will naturally be laid upon those relations of man and man

wherein is discerned the highest heavenward reach of the children of God. The festivals of the 20th century Christianity, promoting peace, concord, temperance, and love, will be recognised not less, but more, than most of those associated with the ancient Catholic Church. Twice only in the Ten Services, except in the most casual manner, do I find labour and industry mentioned. Both instances are in the 9th and 10th services, which were the work, it should be remembered, of James Martineau. To our Unitarian fathers, labour was not the outcome of Divine anger, and therefore a curse. Nevertheless, it was still, I venture to say, not the benevolent law of our being, and therefore the blessing that it will be to our children. Compromise is an essential of my thesis, and comprehension is its aim—comprehension of modes of thought, ancient and modern, together with pietistic practices that answer the needs, temporary and eternal, of our nature. The signs of the times point to some such solution of this problem of the Prayer Book. Recently a Churchman pleaded in the pages of the *Spectator* for a freer utterance in the prayers of the Church. "Often we feel the need of a short form of prayer or praise, composed by the minister, to suit the present circumstances of the parish. It should be sanctioned and provided for in any effectual revision. No doubt it should be straitly safeguarded. Churchmen are, for the most part, conservative, and long use of the best has made cultured minds fastidious. Care should be taken not only that precious forms should not be crowded out by extempore effusions, but also that incompetent clergymen should not exercise the privilege." A contributor to the *Christian World* independently meets this, by what is more than a coincidence, from the other side. "It is claimed by some," says this correspondent, "that the sermon is a part of the worship; but it is not so essentially a part of the worship as prayer, with its proper components, thanksgiving, confession, and aspiration. If the Episcopal Church undervalues preaching and overvalues worship, its proportion is not so wrong as those who overvalue preaching and undervalue worship. In the nature of things there is no more reason why we should not pray through forms than why we should not sing through forms, as we do now in our hymns. Can there be any doubt that a liturgical element introduced into our Free Church worship, alongside of, and not to the exclusion of, extemporaneous prayer, would meet the cravings of a multitude of Episcopalians who are sick of the priestly teaching and drift in the church of their fathers?" May I appropriate the concluding words of this notable contribution as my own? "A great opportunity is ours, if we have only wisdom and courage to embrace it, and if we have, we shall be rendering a great service to our country, and to the cause of a vital and reasonable Christianity."

HERBERT McLACHLAN.

THE spirit of Christianity is stronger than popes and councils. Men must more and more recognise it as alone essential to salvation.—*Channing*.

THE REV. R. J. CAMPBELL AND OTHERS ON "SIN."

SIR,—The Rev. R. J. Campbell's reply to the Bishop of Hull, on which you make very interesting comments on your front page, appears to me wholly inconclusive. Neither the Bishop nor anyone else has, I believe, ever charged Mr. Campbell with painting sin in attractive colours. What has been almost universally called in question by his Christian critics is the statement that in all forms of sin man is engaged in a mistaken quest for God. In his reply to the Bishop, Mr. Campbell re-affirms this very questionable doctrine, for he says: "The soul and source of all things is God, and, consciously or unconsciously, all men are seeking God in that they are seeking self-expression, seeking life." Now, Kant, Channing, and Martineau would have agreed in entirely repudiating this doctrine, and when the Bishop calls it shocking, I, for one, am not inclined to think the epithet much too strong. Mr. Campbell goes on to say in his defence: "So with all acts of self-gratification—they are the turning of the current of divine energy the wrong way, and seeking self-gratification at the expense of something else that God has made." All moralists will probably endorse this statement, but the real question at issue between Mr. Campbell and the Bishop is "Are sinners, when deliberately 'turning the current the wrong way,' really engaged in seeking God?" Mr. Campbell would probably agree with his brother Hegelian, Professor Jacks, that when the sinner is turning the current the wrong way he is temporarily under the illusion that he is really turning it the best possible way. Few of us, I imagine, who know what personal sin is, will feel able "to lay this flattering unction to our souls." If this is what "sin" means, then both the Hebrew prophets and Jesus built the structure of their ethics and their religion upon shifting sand. If it were possible that the common idea of sin could be Hegelianised into a mode of seeking God, its very essence would undergo a total change. All acts of selfishness and vice would become excusable as having been perpetrated with a good intention, and the effect upon morality could not fail, I believe, to be disastrous in the extreme. It would not be enough to declaim against sin as being vile selfishness, if at the same time we declared that in every commission of it we are to the best of our ability at the time seeking to do the will of God. To my mind, it appears clear that the exigencies of a philosophical system have seldom or never called forth a speculation so little supported by the facts of personal experience as is this Hegelian view of sin which Mr. Campbell and Professor Jacks are now presenting afresh with such eminent originality and power. Though Jesus may have thought that the religious fanatics who brought him to the cross were pardonable on the ground of mental blindness, I entirely agree with Mr. Gow that it is most improbable that he would have placed the hypocritical Pharisees and the mercenary Judas in this category. The Rev. R. J. Campbell, Professor Jacks, and Dr. Mel-lone appear to agree in accepting the Hegelian doctrine that no sins could be left undone, and that all that moral

freedom and responsibility mean is that sooner or later, either in this life or in some future life, we shall inevitably come into accord with the moral ideal. I cannot agree with Professor Jacks that conversion to this philosophical theory will tend to heal the alleged ailments of Unitarian Christianity. On the contrary, I think it a very cheering sign of the times that some of our ablest thinkers, such as Dr. George Galloway, are, in the *Hibbert Journal* and elsewhere, emphatically expressing their dissent from this Hegelian doctrine of the will, whether it be of the Oxford or of the Edinburgh type, and are declaring their agreement with the genuine Libertarianism of Kant, Lotze, and Martineau.

[CHARLES B. UPTON.

THE UNITARIAN VAN MISSION.

THE outstanding features of the week have been the splendid meetings in the Manchester and South Wales districts. Night after night great crowds of eager listeners have gathered, and the message of our preachers has been heard with acceptance and sometimes enthusiasm. The impression seems to prevail that the Mission by its previous meetings has become known as a movement that means business, and has a straightforward tale to tell. No one at least can feel anything but satisfaction with the early results of the present tours. Much of the success recorded is no doubt due to the fact that the meetings have been held in towns where the local congregations have thrown themselves heartily into the preparations for the Mission, and we commend the fact to friends in other places that are to be visited. It is quite conceivable that some of our people, unaccustomed to outdoor efforts, and dubious as to the results of anything of the kind in their town, may hold back just from dread of failure. It is not pleasant being there when things don't "go" well. But the fact seems to be that when the church and school show any interest all is bound to be well. Thus at Macclesfield, thanks to some useful pioneer work, the Missioners found an audience of 500 people waiting for them when the proceedings opened the first evening. And that suggests also what the Mission is trying to make plain, that our friends can do as well as anyone else when they have the mind to do so. It is not necessary to have a van to secure an audience. The one essential factor is faith in your message, and in the willingness of men to hear it. A good friend wrote to us long ago that in ten years time, if they were so minded, the Unitarian could gain the hearing of the whole of England, and we are beginning to believe it. We feel the force of the remark, not solely because of the size of some of our meetings, though that must count for something. If it were the other way about, and we counted a score only, as was the case one evening during the week, in one place, instead of the hundreds which we have been seeing elsewhere, the van would soon be taken off the road as having failed. So that the satisfaction of numbers must not be denied us when we have them. But the gratifying factor is in the growing sympathy with which our speakers are heard. There have been

several instances of bitter opposition during the week, but every time the reports speak of the manner in which the meeting as a whole has been on our side, and of the expressions of goodwill which have been evoked.

Mr. Russel's notes will speak of better times, and both his Scotch meetings, and those in the London district, are a good average, although much below the attendances already referred to. But these vans have experienced conditions just the reverse of those we have been speaking of. In both instances the missioners have been entirely without assistance. The minister and his lay-missioner have done everything themselves. No choir to help, no friendly chairman, no announcement of the coming of the Mission beyond a tiny advertisement in the local paper, or the distribution of a few hundred handbills on the afternoon of the opening day—nothing, in short, of that spade work which is regarded as the necessary preliminary of a successful mission in the accepted sense. The spoken word alone has been relied upon as the channel of the truth.

The contrast of these two types of meetings may be useful. The latter is the normal, as the vast majority of the audiences are gathered in places where we are either unknown, or what is worse, and more frequent, misknown. If such success as we record under these conditions is possible, there need be no hesitation on the part of our friends in throwing themselves heartily into the work, confident that they will, at least, have no need to be ashamed of it. They are not asked to undertake a great piece of work. Nothing could be simpler than the showing of interest and sympathy, say; by attending, especially on the first night, when the missioner is strange to the ground, and glad of the presence of friends. We ask for no beating up of a false enthusiasm, no artificial effort. The Mission will speak for itself when it gets on the ground. But we do ask that Unitarians shall come along as glad to take their part in a movement that is seeking the dissemination of those very truths which we profess to esteem as they are declared in our churches.

LONDON AND DISTRICT TOUR (Lay-missioner, Mr. HERBERT K. BROADHEAD).—Rev. William C. Hall speaks highly of the Bexley Heath meetings, and says: "There was a desire to know how far Unitarianism could be supported by the Scriptures. The work of Robert Spears has yet to be followed in certain quarters before the defence and advocacy of faith can be established on rationalism. . . . Our last meeting was splendid. We were warmly thanked by all—many crowded round the van to shake hands, and great regret was expressed that we could not remain longer." At Erith the local conditions are reported as conducing to extreme agnosticism, with questions on the responsibility of God for social evil. A Socialist wrote that "Unitarianism, coupled with Socialism, was the one thing needful." The other strong element was Christadelphianism, and its purpose was obstructive. Some sort of set debate was necessary, the result of which was that the preacher carried the audience with him. Romford was entered on Wednes-

day, but the aspect of affairs here was unpromising from the first. The Rev. H. Rawlings arrived on Thursday, and as the meetings showed no signs of improvement, the van was taken to Ilford, a day in advance of the programme. The meetings opened well, but Ilford belongs to the next week's record, and it need only be said that there is every anticipation of a successful series of meetings. Rev. J. E. Stead, of Mossley, is now with the van, and his place next week at Stratford will be taken by Rev. J. M. Mills, who comes fresh from his splendid mission in South Wales.

MANCHESTER DISTRICT (Lay-missioner, Mr. BERTRAM TALBOT).—After the Stockport meetings the van moved to Macclesfield, where the friends had awaited its coming with lively interest. The opening meeting was large and attentive, and as the week passed on the good feeling which was manifest from the first increased. This was owing very largely to the impression created by the addresses of the Rev. W. Reynolds, of Liverpool, who took the first two meetings, and appealed to his audiences with remarkable success. His place was subsequently taken by another of our tried open-air workers, the Rev. H. B. Smith, of Mottram, who carried further the work so finely begun by Mr. Reynolds. The Rev. W. G. Cadman, of Macclesfield, presided during the week. The departure of the van was postponed, and when the time came for it to leave there were many expressions of regret, and of sincere thankfulness for the good work which had been accomplished. This week a few days have been spent at Congleton and Burslem, Swan-square on Sunday, then Tunstall.

SOUTH-EAST WALES (Lay-missioner, Mr. ARTHUR BARNES).—One of the local papers came out with a head-line suggesting that there had been "disorderly scenes" at Newport, in the first week of the Mission. The Rev. Arthur Collard, the minister at Newport, who, with the members of the congregation has done fine work for us, replied in a manner to suggest that the disorder was imaginative, and that if it had any foundation in fact, the meeting had been against the disturbers, and in complete accord with the missioner, Rev. H. D. Roberts, of Liverpool, in his efforts to hold harmonious meetings. It is evident, however, that the Mission is not going to be entirely free from opposition. A new form of obstruction also has shown itself in the neighbourhood. It is apparently a very innocent and natural thing for a cab driver to come and set his cab over against the van, and in such a position that it is impossible for anyone to get near. Rather more evidently antagonistic is the conduct of the gentleman who starts haranguing the crowd which has assembled to hear your preacher, and does so within a pace or two of your platform. But the Christian brother and the cab-driver were doing what they no doubt believed to be for the best interest of their faith. Only it is curious that the bitterness should come from the religious, who seem to forget something about coals of fire that was said by an open-air preacher in the long ago. Cardiff has given us another set of large meetings, and the Rev. F. B. Mott, has presided for the missioner, the Rev. J.

M. Mills, every night. On Saturday a great meeting had to be closed early because of rain. On Thursday the van moved to the Barry Docks, some nine miles beyond Cardiff, and the Mission there is in the hands of the Rev. D. J. Williams, of Belper, from whom we hope to have good news next week.

DETAILS OF THE MEETINGS.

LONDON DISTRICT.—Erith, May 25 and 26: two meetings, attendance, 1,000. Romford, May 27 to 29: three meetings, attendance, 375. Ilford, May 30 and 31: two meetings, attendance, 450.

MANCHESTER DISTRICT.—Stockport, May 25: one meeting, attendance, 450. Macclesfield, May 26 to 31: six meetings, attendance, 3,750.

SOUTH WALES DISTRICT.—Newport, May 25 to 27: three meetings, attendance, 2,200. Cardiff, May 28 to 31: four meetings, attendance 2,100.

GLASGOW DISTRICT.—Shettleston, May 25 to 27, three meetings, attendance, 420: Baillieston, May 28 to 31, four meetings, attendance, 1,330.

TOTALS.—May 25 to 31: 28 meetings, attendance, 12,075; average, 431.

THOS. P. SPEDDING,
Missionary Agent.

THE SCOTTISH VAN.—The Rev. E. T. Russell reports good meetings at Shettleston and Baillieston, a mining village, to which his van moved on May 28. He found plenty of evidence that the work of the Mission was needed. On Tuesday a move was to be made to Coatbridge.

LYTTLE MEMORIAL SCHOOLS.

THERE was a great gathering of the friends of the late Rev. Richard Lyttle, at Moneyrea on Saturday last. The occasion was the opening of the new schools erected to his memory, and visitors were present from many parts of Ireland as well as from England, representing the various religious and political associations in which Mr. Lyttle was a distinguished figure. The schools, which have been subscribed to by all classes of the community, form a handsome addition to the group of buildings belonging to the Congregation. They are admirably adapted to the purposes of day and Sunday school work and should prove a great boon to the district. Over the entrance a handsome marble memorial tablet bears the inscription "Moneyrea National School, 1908. Erected by public subscription to the memory of Richard Lyttle, minister of Moneyrea, 1889 to 1905. A beautiful life consecrated to noble ends. He gave his best to God, his country, and his fellowmen."

The cost of land and schools has been about £1,000, and a further £100 is required for walls &c. The subscriptions up to the time of opening amounted to £912, and a collection taken during the afternoon amounted to £40. A sum of £150 is therefore still required and this, no doubt, the friends of the late Mr. Lyttle will supply.

The new schools were entered by the visitors in processional order, Mrs. Andrews, of Comber, leading and breaking the silken cord. Mrs. D. McCullough supported her, and presented her with a ceremonial key in memory of the occasion. Every

inch of space was occupied by the throngs of visitors, and, the afternoon being very hot, the ventilation of the school was put to a severe test, which it passed triumphantly. The Rev. H. J. Rossington conducted the dedication service after which Mr. A. K. Stewart, J.P., took the chair. Addresses were delivered by the chairman, the Right Hon. Thomas Andrews, D.L., Dr. S. R. Keightley, and the Revs. W. H. Drummond, Charles Peach, T. P. Spedding, W. R. McLernon, R. M. King, and G. Slipper. All the speakers dwelt on the high character and devoted life of Mr. Lyttle, and expressed their sense of the appropriate character of the memorial. Dr. Keightley, in particular, spoke some words which the friends of Mr. Lyttle will read with grateful appreciation. They were not, he said, assembled that afternoon to celebrate the completion of a memorial to an ardent controversialist or to a distinguished politician. Opinions were often only the mere accidents of life. Behind and above them was something greater and nobler, less fleeting and transitory. It was only character that remained in the crucible of time. There were many in that assembly who were at sword's point with Richard Lyttle as a public man, who had no sympathy with his views or with the party to which he was attached. But at the graveside they forgot their petty differences. In the reconciliation of that great silence they saw the man as he was and as they always knew him to be. Their differences were laid aside, and they recognised the higher resolve, the nobler courage, the inflexible honesty, the tenderness, the charity, the love of God and man which rounded the golden circle of humanity. Therefore it was that differing as they did they were not there that day to testify their attachment to party or to creed, to achievement so much as to character. From the broken fragments they looked beyond to the noble life. It was his privilege to know Richard Lyttle with a dear and tender intimacy, and he felt his friendship to be one of the sacred and beautiful things of life. At forty years his life work was done. The years of struggle and failure and victory were few and brief, and it would seem that for him as for them the dust of oblivion must fall upon his work. But he was sure that was not so. The influence of character was imperishable, and the stimulus of Mr. Lyttle's spirit would be carried on as an inspiration, even when his name might be forgotten or was read only on the inscription that was made public that day. A great idealist, with a thousand ideas thronging his head, Richard Lyttle was of all men the most practical. His heart was filled with an overwhelming love of humanity, and his absorbing love for his fellowmen inspired all his acts and transfigured his whole life. He had no trace or touch of self, and never dreamed of recompense. He was content to let other men make their wants, place, and power; for him, the day's work and the noble harvest were sufficient. With what a great and generous strength and courage he fought his opponents would testify, and never for a moment did he deviate to the right hand or the left. The world had its own way of measuring greatness, and it was not always the wisest; for his part, he thought their best men were

their greatest. If that was true, Richard Lyttle had won his niche, the brave, true, courageous soldier who fell in his early manhood, with great deeds still to be done and noble work to be accomplished.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Ainsworth (Welcome).—The Rev. Ottwell Binns received a hearty welcome on Saturday evening, May 30, on taking up his ministry at Ainsworth in succession to the Rev. M. R. Scott, now of Southport. After tea the chair was taken at a public meeting by Mr. W. Sellers, who offered a hearty welcome to Mr. and Mrs. Binns, which was endorsed by other members of the congregation, by the Rev. R. T. Herford on behalf of brother ministers of the district, the Rev. J. H. Weatherall, and Mr. Thos. Harwood, of Bolton, and others. Mr. T. Kettle, of Scarborough, spoke of their loss as Ainsworth's gain, and the Rev. Alfred Wood, the Vicar of Ainsworth, added his own welcome. Mr. Binns made grateful acknowledgment of the welcome.

Birmingham: Small Heath.—The Sunday-school anniversary was held on Sunday, May 31. The Rev. Thomas Paxton preached in the morning; the Rev. William C. Hall in the evening. Morning attendance, 167; evening, 315. A special feature of the services was the singing by the children of three hymns written for the occasion by Mr. Hall—the tunes being specially composed by Mr. James Broadbent, of Ashton-under-Lyne. On Monday the prizes for good attendance were distributed by Mr. W. J. B. Tranter, and the scholars, under the direction of Mr. Bacha Matthews, represented scenes from "The Merchant of Venice" and "A Midsummer Night's Dream." The performances were greatly enjoyed by an audience which overcrowded the schoolroom.

Hinckley.—On Sunday, May 31, the Sunday-school anniversary services were taken at the Great Meeting by the Rev. C. J. Street, of Sheffield. There were crowded congregations at both services, and Mr. Street preached eloquent and helpful sermons. The collections were up to former years.

Leeds: Hunslet.—The Sunday-school anniversary services were held on Sunday, May 24, conducted by the Rev. W. Whitaker, of Hull. In the afternoon there was a musical service by the choir, and an address to the children on "Right-handedness." In the evening Mr. Whitaker spoke to the young men and women on "Churchmanship," and made an earnest appeal to them to consider the future of the churches. There were good congregations at both services.

Rawtenstall.—The Sunday-school anniversary sermons were preached on Sunday, May 31, by the Rev. M. R. Scott, of Southport. The afternoon sermon was on "Sure Signs of Conversion," the evening on "Jesus of Nazareth and Jesus of To-day." At the evening service the chapel was crowded. The collections amounted to £52.

The Scottish Unitarian Sunday-school Union.—The annual meeting was held in the church at Kirkealdy on Saturday, May 30. The Revs. R. B. Drummond and James Forrest were present, with about twenty-five others, all the schools being represented except Aberdeen. The president, Miss M. D. Strachan, occupied the chair, and welcomed the meeting to Kirkealdy. The annual reports were adopted, and office-bearers appointed for the ensuing year. It was decided to again send a delegate to attend the summer session for Sunday-school teachers to be held at Oxford in July, and Miss Strachan was unanimously appointed. At the close of the meeting tea was served on the green at the back of the church.

Stockport.—The annual sermons were preached last Sunday week by the Rev. T. P. Spedding, formerly a scholar and teacher in the Sunday-school, and son of a member of the Church Vestry. There were very good congregations.

Windermere.—Arrangements are in hand for a course of Sunday morning services at

Bowness-on-Windermere. The local committee have again found it impossible to obtain the use of the more convenient Institute Hall, Windermere; and an application for the Mission Hall, near the station, has also been refused. Both these halls are unused on Sunday mornings; but a very strict line is drawn, it seems, at the Unitarian. The services will be held, therefore, as during the last two summers, at the Institute, North Terrace, Bowness, about five minutes' walk from the lake.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, June 7.

LONDON.

Acton, Creffield-road, 11.15, Mr. BRISON; 7, Rev. DAVID DAVIS (late of Nantwich).
 Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. ALEXANDER WEBSTER.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. F. K. FRESTON; 6.30, Rev. R. N. CROSS, M.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rossmyn-hill Chapel, 11.15, Rev. H. GOW; and 6.30, Rev. STOFFORD A. BROOKE.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, Assembly Rooms, Broadway, 7, Mr. A. J. CLARKE.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. GERTRUD VON PETZOLD, M.A.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
 Peckham, Atondale-road, 11, Rev. J. HIPPERSON; 6.30, Mr. R. W. PETTINGER.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, Mr. E. A. CARLEIR; 6.30, Mr. DELTA EVANS.
 Sydenham, School of Art, Venner-road, 7.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 11 and 7, Rev. W. E. WILLIAMS, B.A.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, Mr. D. R. DAVIES.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COX.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. ARTHUR GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. PAGE HOPPS.
 Anniversary Services: Morning, subject, "The Message of Whitsuntide"; Evening, "God's Heretics and Seers." Lunch, 1s. Tea, 6d., provided in schoolroom. Heartly welcome to friends from a distance.
 LEEDS, Mill Hill, 10.45 and 6.30.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. H. BODELL SMITH (of Mottram).
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. E. PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
 OXFORD, Manchester College, 11.30, The Rev. the Principal.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. S. H. STREET, B.A.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL. B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

MARRIAGE.

JONES—BAKER.—On June 2, at All Saints', Binfield, by the Rector, the Rev. H. S. Arkwright, Stephen Kay, second son of the Rev. Francis H. Jones, of Dr. William's Library, London, to Ivy, eldest daughter of Felix Baker, of Sterndale, Binfield.

DEATH.

PERKINS.—On May 28, at Penmain, Sellindge, Kent, Francis Heincken Perkins, aged 78.

IN MEMORIAM.

THOMAS.—To the revered memory of THOMAS THOMAS, who died at his residence, Strathmore, Woodside Park, N., June 5, 1907. "The law of truth was in his mouth and unrighteousness was not found in his lips: he walked in peace and uprightness."—Mal. ii. 6.

Situations.

VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

LADY SUPERINTENDENT wanted, Two Evenings a week during the winter, for Club Work, in connection with the Portland Institute.—For particulars apply, by letter, to Miss BUSK, 1, Gordon-square, London, W.C.

KINGSWOOD CHAPEL, Hollywood. The Pulpit of this Chapel will fall vacant shortly. The Committee are prepared to entertain applications, which should be sent to the "Warden," Mr. I. HOWARD THORNTON, Hollywood, Birmingham.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. POOOCK.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

KESWICK.—Furnished House to be Let. Dining, drawing, 3 bedrooms (4 beds). Bath, h. & c., gas cooker. Near Station. River and mountain views. £2 10s. weekly. Aug. and Sept. £3 3s.—Miss NEWLING, Pentwyn Cottage.

NEWQUAY, CORNWALL—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

NATIONAL CONFERENCE GUILDS' UNION.—Seventh Annual Meeting, Essex Hall, June 8 Monday, at 7.30. Rev. FRANK K. FREESTON (President) in the Chair. Miss CATHERINE GITTINS will give an Address on "The Call to Service." Other speakers:—Mrs. CEREDIG JONES, Revs. Jos. Wood, JOHN ELLIS, ALFRED HALL, Mr. A. H. BIGGS, Mr. A. THOMPSON. Reception and Tea, 6.30 to 7.30. Members of London Guilds cordially invited to attend.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."

Manchester City News: "Health and comfort carefully considered."
 Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."
 Send to WARDEN for Prospectus.

LONDON SUNDAY SCHOOL SOCIETY.—The Aggregate Service for Elder Scholars will be held at Essex Hall, W.C., on Sunday, June 14, at 3.15 p.m., and will be conducted by the Rev. J. C. BALLANTYNE, of Stamford-street. All friends are invited to be present. No tickets are required.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Painsong, Mottram, Manchester.

Established 50 Years.

Callard & Bowser's
Butter-Scotch

"Really
Wholesome Confectionery"
—LANCET.

A sweetmeat for all, and may be given
with confidence to the youngest child.
In paper packets and tin boxes—
various sizes.

Manufactory: London, W.C.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS.
HIGHGATE, LONDON, N. Head Mistress: Miss
LILIAN TALBOT, B.A. Honours Lond. Prepara-
tion for London Matriculation, Trinity
College, and Associated Board of Musicians.
Healthysituation, Hockey, Cricket, and Swim-
ming. Special terms for daughters of Unitarian
ministers. Apply to the HEAD MISTRESS.

LETCHWORTH SCHOOL,
LETCHWORTH, HERTS.

SCHOOL FOR BOYS, from six years up-
wards. Bracing air. Thorough all
round, unsectarian education, without
break, fitting for professional or other careers.
Special regard to health and physical develop-
ment. Delicate boys properly cared for.
Principal—J. H. N. Stephenson, M.A.

SOMERVILLE SCHOOL
ABERYSTWYTH.

Facing sea. Thorough modern education
for Girls in all branches. Excellent results in
Music and Art Examinations; Matriculation,
and Cambridge Higher Local. Special course
for delicate Girls. Gymnasium, Swimming,
Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS

WILLASTON SCHOOL, NANT-
WICH.—In the Cheshire Plain, four
miles from Crewe, opened in 1900. Modern
Buildings, standing in 24 acres of grounds.
Preparation for University Scholarships and
Matriculation, or for Professional and
Commercial life. Next Entrance Examination
July 21, at the School. For prospectus and
particulars of admission on the Foundation
apply to the Head Master, H. L. JONES, M.A.
(Oxon.), or to the Clerk to the Governors, 38,
Barton Arcade, Manchester.

SAMUEL JONES FUND.—The
Managers meet annually in October for
the purpose of making grants.

Applications must, however, be in hand not
later than June 15th, and must be made
on a form to be obtained from EDWIN W.
MARSHALL, Secretary, 38, Barton Arcade,
Manchester.

THE MINISTERIAL FELLOWSHIP
SETTLEMENTS BUREAU brings
together Congregations needing Ministers, and
Ministers desiring a fresh charge. The
Membership Roll of the Fellowship includes
150 Ministers, and is increasing annually.
Congregations are invited to communicate
with the Rev. J. CROWTHER HIRST, Gateacre,
Liverpool, the Hon. Sec. of the Bureau.

CHARLES ROPER, President } of the
C. J. STREET, Hon. Secretary } Fellowship.



Dalli Punch & Judy Show

PUNCH AND THE BABY.

I was left with the baby; he cried and he cried
Till I thought the sweet cherub would really
have died
He wouldn't give up, and he made me so sick
I gave him at last a small taste of my stick.
Yes, then he was quiet, all his riot was stilled,
And I really believed the dear child I had killed.
I felt at his hands and his feet—they were cold!
What was to be done! I felt tortures untold!
It was heat, heat alone, that his life now could rally
So I ran and got Judy's new ironing "Dalli!"
When heated I ironed the dear baby out,
And then in a trice he was running about.

Price of Dalli 6/-; Dalli Fuel 1/9 per box of 128
blocks. To be obtained of all ironmongers and
domestic stores.

Beware of worthless imitations.

JOHN PAGE HOPPS' MONTHLY.
THE COMING DAY.

ENLARGED. PRICE THREEPENCE.

Contents for JUNE.

The Full River of God.
Children and Folks.
Beggar my Neighbour.
The Education Fight.
The Woman of To-day.
British Unctuous Rectitude.
The English in India.
The Scarlet Fever in America.
Notes by the Way and Notes on Books.
Gems "of Purest Ray Serene."

A. C. FIFIELD, 44, Fleet-street,
and all Booksellers.

CENTRAL POSTAL MISSION & UNITARIAN
WORKERS' UNION.

ANNUAL PUBLIC MEETING.

Essex Hall, Essex Street, W.C.

On **THURSDAY, JUNE 11th**
TWO O'CLOCK.

MISS TAGART in the Chair,

SUPPORTED BY—

Lady TALBOT, Mrs. TUCKER, Mrs. HODGSON
PRATT, Mr. GOACHER, of Coalville; Rev. R.
H. LAMBLEY, Mr. R. NEWELL.

Tea at 4 o'clock. All are heartily invited.

National Unitarian Temperance Association.

THE FIFTEENTH
ANNUAL MEETING,

Essex Hall, Friday, June 12, 1908.

3 p.m. Business Meeting, Report, Election of Officers.
4 p.m. Joint Meeting with the Social Service Union.

MR. PERCY ALDEN, M.P.

"Twentieth Century Problems."

5.30 p.m. Tea and Coffee Music.
7 p.m. PUBLIC MEETING.
Sir W. B. BOWRING, J.P. Rev. HERBERT McLACHLAN,
M.A., B.D., of Leeds. Rev. J. MORLEY MILLS, of Liver-
pool. Rev. GERTRUD VON PETZOLD, M.A., of Leicester.

The Chair to be taken by the PRESIDENT.
The Right Hon. The EARL OF CARLISLE.

ALL ARE HEARTILY INVITED.

J. BREDALL, F.R.G.S., and A. W. HARRIS, Hon. Secs.
W. R. MARSHALL, Org. Sec., 31, Birkhall Rd., Catford, S.E.

ST. MARK'S CHAPEL,
EDINBURGH.

THE JUBILEE

OF THE

Rev. ROBERT B. DRUMMOND
B.A.

the respected Pastor of this Congregation,
will be celebrated in the month of

NOVEMBER NEXT.

Contributions toward a testimonial to be
presented to Mr. Drummond will be gratefully
received by the Treasurer of the Chapel, Mr.
JOHN WHYTOCK, 78, Marchmont-crescent,
Edinburgh.

CHURCH OF THE UNATTACHED.

THERE are many UNITARIANS living at a distance
from a congenial place of worship. Arrangements
have been made by the British and Foreign Unitarian
Association by which a Sermon or Pamphlet will be
sent weekly to anyone paying in advance 2s. 2d. to
cover a year's postage.

Apply by letter to Lady Wilson,
86, Church Road, Richmond, Surrey.

AM I RIGHT?

I take it that you require your MS. to be neatly and
clearly typed on a good paper and by a competent
operator, for which service you are prepared to pay a
reasonable price? Am I right? If so, write or 'phone
for my terms at once. I guarantee satisfaction.

C. HERBERT CÆSAR,

10, Grange Road, Canonbury, London, N.
TELEPHONE: No. 1219 NORTH.

TYPEWRITING

Executed at reasonable prices. Specimens of
work submitted.

Special Terms for quantities.

Send for price list.

MISS MAY BURTON,
113, Cleaveland Street, London, W.

TYPEWRITING, COPYING, TRANSLATING.

Authors' MSS. accurately copied at reasonable
rates. Special quotations for quantities. First-
class work guaranteed. Evening and Secre-
tarial work undertaken with Machine; also
typing on machine direct from dictation.
SERMONS A SPECIALITY.—Miss E. L. STENT,
33, Crouch Hall-road, Crouch End, N., and
12, Manchester-avenue, London, E.C. City
Telephone No.: 12277 Central.

YOUR MSS. should be typewritten by an Expert.
Write for Price List and Estimates for any descrip-
tion of Typewriting, Duplicating, &c., required to—

Miss A. E. HOLDSWORTH,
20, Cophthall Avenue, London, E.C.
ESTABLISHED 1892.

Competent Clerks sent out by day, week, or hour.
Translation a speciality.

TELEPHONE: 2142 CENTRAL.

BRASS PLATES
Of Every Description

Made by **WALTER BOWLES,**
20, AIR STREET, PICCADILLY, LONDON, W.

DESIGNER and Heraldic Engraver on Gold, Silver,
and Ivory. Letter cases mounted with Arms,
Crests, and Monograms. Rubber Stamps of every
description, Pads, Inks, &c.

Send for quotations. Established 1833.

THACKERAY HOTEL

(TEMPERANCE),
GREAT RUSSELL STREET, LONDON.
Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.
TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE
HOTEL has Passenger Lifts, Electric Light
throughout. Bathrooms on every Floor; Spacious
Dining, Drawing, Writing, Reading, Billiard and
Smoking Rooms. Heated throughout. Bed-
rooms (including attendance) from 3s. 6d. to
6s. Full Tariff and Testimonials on application.
Inclusive charge for Bedroom, Attendance, Table
d'Hôte Breakfast and Dinner, from 8s. 6d. to
10s. 6d. per day.

Telegraphic Address: "Thackeray," London.

EATON'S TEMPERANCE HOTEL,
22, Guilford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d.
Breakfast and Tea from 1s. Patronized re-
peatedly by many visitors during the 30 years
of its existence.

VALENCIENNES LACE.—A
remarkable offer! Parcels of beautiful
lace, wide range of patterns, direct from
factory, 1/-, 2/6, and 5/- each, post free; all
equally splendid value. Torchon and Fancy
Laces also at remarkably low prices.—Write M
MANSON & Co., 1, Church-gate, Nottingham.

WALMSLEY UNITARIAN.
CHAPEL.—Annual Sermons, June 14,
1908. Scholars' service at 10.45 a.m., and will
be conducted by Mr. WILLIAM TAYLOR, of
Unity. In the afternoon at 3 and evening at
6.30, the Rev. E. D. PRIESTLEY EVANS, of Bury,
will preach. Collections at the close of each
service. Tea will be provided at 6d. each.

British and Foreign Unitarian Association

Anniversary Meetings WHIT-WEEK, 1908.

TUESDAY EVENING, 9TH JUNE.

THE ESSEX HALL LECTURE will be delivered by Professor Dr. Gustav Krüger (University of Gießen), on "Dogma and History." Sir W. B. Bowring, Bart., will take the Chair at 8 p.m.

Any Member of the Association who sends a stamped and addressed envelope to the Secretary, not later than Tuesday, 2nd June, will receive one Ticket (not transferable). Non-members of the Association may obtain tickets on payment of 1s.

WEDNESDAY, 10TH JUNE.

RELIGIOUS SERVICE at Little Portland Street Chapel at 11.30 a.m. Preacher, Rev. R. Travers Herford, B.A. Collection in aid of the Funds of the Association.

ANNUAL BUSINESS MEETING at Essex Hall at 4 p.m., when the President will take the Chair. Reception of report, Election of Officers, Committee, and Council; Special Resolutions. Tea in the Council Room 5.30 to 6.30.

PUBLIC MEETING at Essex Hall at 7.30 p.m. Opening Address by Sir W. B. Bowring, Bart. Speakers:—Mrs. Hodgson Pratt on "Religion and Peace"; Rev. C. J. Street, M.A., LL.B., on "Religion and Temperance"; Mr. John Ward, M.P., on "Religion and Labour"; Miss Edith Gittins on "Religion in the Family"; Rev. Matthew R. Scott on "Religion and the Man in the Street."

THURSDAY, 11TH JUNE.

DEVOTIONAL SERVICE at Essex Hall at 10 p.m., conducted by Rev. J. Arthur Pearson.

PAPER at 10.30 a.m. by the Rev. W. Whitaker, B.A., on "The Changing Social Base and the Future of our Churches." The Paper will be followed by Discussion.

MEETING on Women's Work in connexion with our Churches, when the formation of a League of Unitarian Women for practical Missionary work and social intercourse will be considered. The Chair will be taken by Lady Bowring at 12 o'clock.

CONVERSAZIONE at the Portman Rooms, Baker Street, W. The President and Lady Bowring will receive from 8 to 8.30. Tea and Coffee from 8.30 to 10.30. At intervals during the evening the "Royal Blue" Band will provide Music. Tickets, 1s.; on and after 10th June, 2s. Evening Dress is generally worn, but it is optional.

FRIDAY, 12TH JUNE.

MEETING of the Representatives of District Societies and Unions to confer about Missionary Work, the welfare of our Churches, and the relation of the Association to other organisations. The Rev. Charles Roper, B.A. (Chairman of the Home Mission Sub-Committee), will take the Chair at 10.30 a.m. The proceedings will close at 12.30.

The President and the Committee extend a cordial invitation to all who are interested in the work of the Association to be present at the Whit-week Meetings.

Tickets from the Secretaries of Congregations in London, and at Essex Hall.



WHEN IN THE CITY VISIT THE
FOOD REFORM RESTAURANT,
4, FURNIVAL STREET, HOLBORN, E.C.
(Opposite the Prudential Assurance Building. Four minutes' walk from Essex Street.)
The Largest First-class Vegetarian Restaurant in the City

EXCEPTIONAL VALUE OFFERED FOR TEAS (AFTER 3.30).
QUIET, RESTFUL ROOMS. MODERATE PRICES.
FRUITS, SALADS, AND A VARIETY OF SUMMER DISHES.
ROOMS TO LET FOR EVENING MEETINGS.

NOW READY.

FREEDOM AND FELLOWSHIP IN RELIGION. Proceedings and Papers of the FOURTH INTERNATIONAL CONGRESS OF RELIGIOUS LIBERALS.

HELD AT

BOSTON, U.S.A., SEPTEMBER 22 to 27, 1907.

Edited by **CHARLES W. WENDTE.**

With Sixty Portraits. 652 pp. Price 5/- net, by post, 5/6.

BOOK ROOM, ESSEX HALL, ESSEX STREET, STRAND, LONDON, W.C.

THE SUNDAY SCHOOL ASSOCIATION. (FOUNDED 1833.)

THE ANNIVERSARY MEETINGS

Will be held on

TUESDAY, 9th JUNE, 1908.

LUNCHEON at the Holborn Restaurant,
AT 1 O'CLOCK. TICKETS 2s. 6d.

THE ANNUAL MEETING

will be held at

ESSEX HALL at 3 o'clock.

MISS EDITH GITTINS,
President, in the Chair.

Afternoon Tea will be served at 4.15.

CONFERENCE

At 4.45.

Opened by Rev. A. COBDEN SMITH,

on
'THE MAKING OF A SUNDAY SCHOOL.'
To be followed by Discussion.

Essex Hall, ION PRITCHARD,
Essex Street, Strand, W.C. Hon. Sec.

CALICOES DIRECT FROM MANUFACTURERS.—Special quality, 2/6, 3/6, 4/- dozen yards. Fine Mull for "baby's" wear, 10 yards 5/-. All equally grand value. Also Cambric, Longcloth (two weights), White Duck, and Nainsook, Twill, at the exceedingly low price of 2/6 for 6 yards. All goods carriage paid. Draper's high rentals and profits saved. No patterns sent. Satisfaction guaranteed. No money refunded. Write—WATERBOK MANUFACTURING COMPANY, 30, Princess-street, Manchester.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £167,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW
F. H. A. HARDCASTLE, RENEE.
F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

A SOUND AND READY MEANS OF
INVESTMENT.

PREFERENCE SHARES of £10 each now being issued at 4 per cent. Interest free of Income Tax.

DEPOSITS RECEIVED AT 3 AND 3½ PER CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own house.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

E. Norman Reed & Co.,



Artists
in
Stained
&
Leaded
Glass.

Memorial
Windows.

Mosaics.

Church Decorators.

13, Lisle Street, NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER

CHARMING "FLAXZELLA."
There's no more suitable Blouse and Costume Fabric for Summer wear. Washable, durable, wonderfully economical; is in ever increasing demand. Patterns sent post free. —HUTTON'S, 5, Larne, Ireland.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	...	6	0
HALF-PAGE ...	...	3	0
PER COLUMN...	...	2	0
INCH IN COLUMN ...	...	0	3

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lamb's Conduit-street, W.C. Manchester (Wholesale). JOHN HEYWOOD, Deansgate.—Saturday, June 6, 1908.